MISSIONARY HORIZONS

ach for Life

MARCH, 1956

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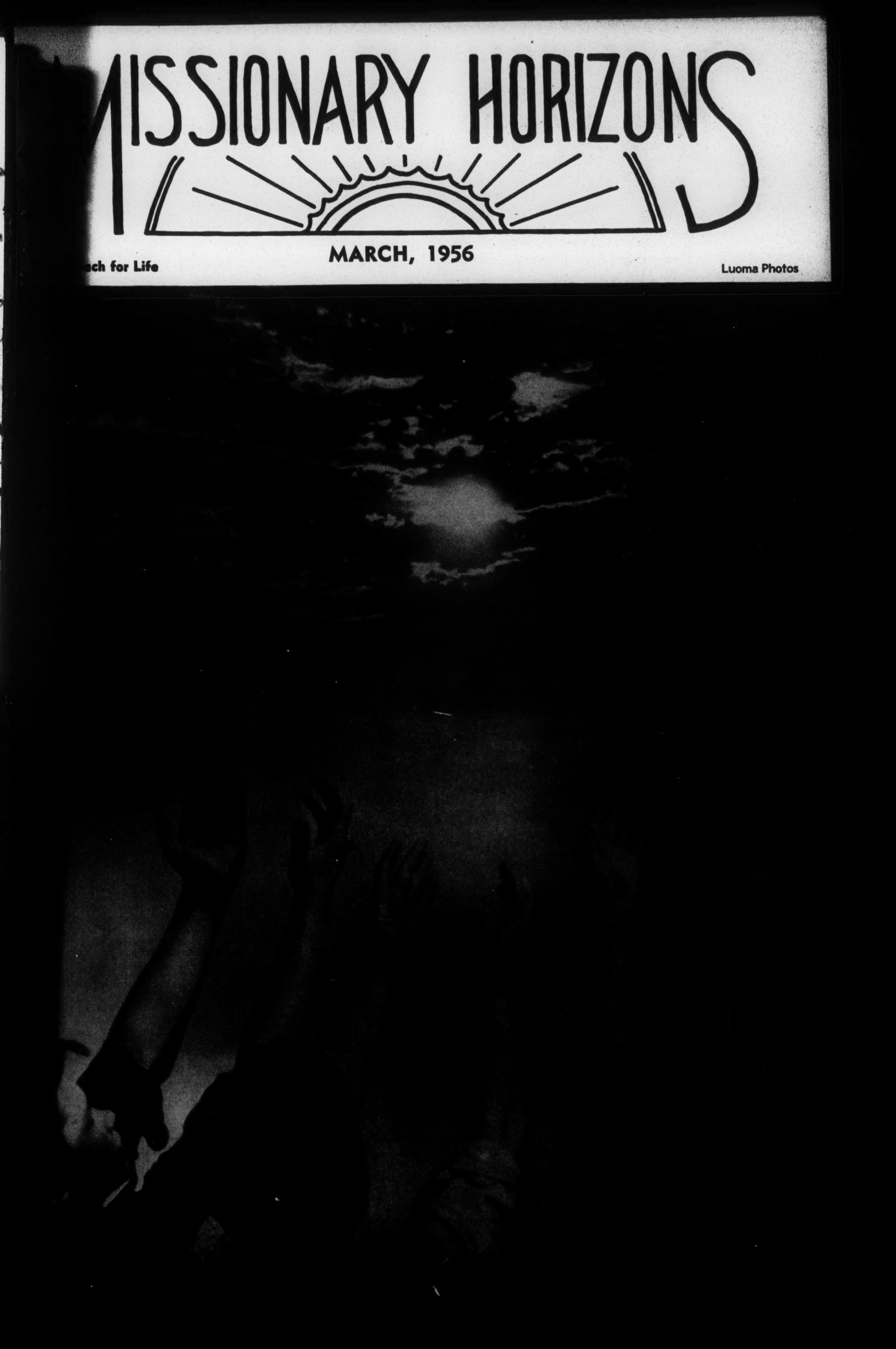

MISSIONARY HORIZONS

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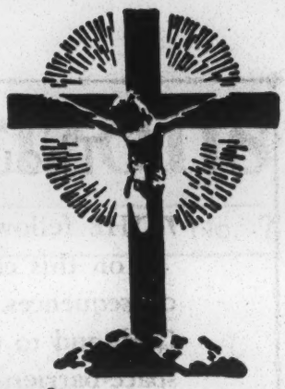
nd he went out, bearing the cross for himself, unto the place called e place of a skull, which is called in Hebrew Golgotha: where they ucified him, and with him two others, on either side one, and Jesus the midst. And Pilate wrote a title also, and put it on the cross. nd there was written, JESUS OF NAZARETH, THE KING OF THE EWS. (John 19:17-19)



WHICH IS THE FOREIGN LAND?

"Go ye into all the world," the Master said —
And to this great command my feeble heart replied,
"Oh God, the world is big—so broad, so wide!—with lands
Too far remote for such as I to ever reach.
I am no traveler, Lord. I care not for adventure.
Just to stay at home with family and friends
Is all I ask of life. Besides, why should we try
To force beliefs upon all races of the earth?
For centuries they've lived apart and worshiped gods
According to their needs. Why should our race disturb
The thoughts and rites which have become to them a form
Of holiness? Are they not happier without
Invasion from our race and teachings which are foreign
To the customs which mean happiness to them?"
Then suddenly a vision passed before my eyes.
I saw a lonely hill which I could not recall.
"This is a foreign hill," I thought. "A foreign land."
And then my eyes, accustomed to the darkened scene,
Beheld a wounded, bleeding form upon a cross.
A rudely written sign was posted over Him
Announcing that He was the King of all the Jews.
"A foreign land," I thought, "and now a foreign King."
The shadows of the cross were slowly changed into
A shining radiance through which I then beheld
The form of Christ! The foreign land was Calvary!
The foreign King was Jesus Christ, our Lord and King!
Again I heard the gentle voice of Jesus say,
"Go ye into all the world." This time my fearless heart
And humble soul replied, "Send me, O Lord! Send me!"

Idalee Wolf Vonk

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Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world. (Matt. 28:19, 20)

Thought For The Lenten Season

THE fellowship of prayer is the greatest world-wide fellowship on this earth. No one can number it, nor can any estimate its consequences. In this fellowship we grow in Christian love toward God, and to our fellowman. We meet at the "Mercy-seat", and all space-barriers recede—melt away, and truly we know that "one great fellowship of love surrounds the whole wide earth."

Down the centuries men and women of courage and strength have been upheld in every task, in ever crisis, by their dependence upon God. These had daily cultivated the habit of communion with God, so that always God could be found of them; they could be alone with Him in the midst of a group, on the highway, in the committee room, at an informal discussion, in the home circle. To them people turned for help, not because they always had the answers to the problems, but because they had a *quality of serenity* which brought calmness to their hearts and minds.

Today we have the privilege of this great fellowship of prayer as well as they. Those who have entered into it find that "in quietness and confidence shall be your strength." In this Lenten Season may we meet often at the "Mercy-seat", "casting all your care upon Him for He careth for you!"

One recalls the story of the old Scottish woman living with her large family in one room. She had no privacy in which to pray, so she would sit on a stool and cover her head with her apron. Thus, in the quiet room of her soul, she made her prayers to her Lord. In later years it was small wonder that the members of her family testified to their belief in the reality of prayer, "that men ought always to pray and not to faint."

"O Thou, by whom we come to God—
The Life, the Truth, the Way;
The path of prayer Thyself hast trod.
Lord, teach *us* how to pray."

James Montgomery

LOVE DIVINE

God, Thou art Love! I build my faith on that!
I know Thee; Thou hast kept my path and made
Light for me in darkness, tempering sorrow
So that it reached me like a solemn jot.
It were too strange that I should doubt Thy love.

Robert Browning

(Mrs. George W.) Bernice W. Hutton
WGMS Secretary of Prayer Group

Missionary Horizons

Vol. LXIX March 1956 No. 7

April Emphasis: Seeking, Always Seeking

OPPORTUNITIES UNLIMITED

THEY REACH FOR LIFE

A Friendship Press Publication by JOHN E. SKOGLUND

Reviewed by MRS. HAROLD SITTIG, Youngstown, Ohio

"WHAT is the great new fact of our time? Stated plainly it is this: For the first time in human history, millions and millions of earth's children are stepping from the mire of superstition, ignorance, oppression, and fear to the firm ground of truth and saying, 'We, too, are men!'"

Every review of *They Reach For Life* that I have read so far has quoted that first sentence of the book. I cannot do otherwise, for I believe it to be the most revealing and stirring summation of today's revolution that I have ever heard.

Before you plunge into this fascinating collection of mission stories there are several things that you must do. First, look long and searchingly at the illustrations. Next, turn to the last page and discover the facts about artist and author. Then, read the Foreword.

Joseph Escourido has caught and depicted in his drawings the spirit that the author expresses so well in words. The fire of revolution sweeps across the earth destroying many, but out of the flames and ashes imploring hands reach up to grasp the better life, so long denied one-half the people of the world. A sketch in each chapter gives you the clue to its substance. Don't glance at them briefly. Examine them for fine detail and artistic imagination, especially the two that appear first and last in the book. I liked the ones for chapters 2, 5, and 10, but they are all excellent. With a little thought you can quote a scripture verse for each one.

The author, John E. Skoglund, has had wide experience in both phases of the Christian gospel, creeds as well as deeds, having served as pastor, professor, and mission administrator. His wide travels in Asia and Europe ably fit him for telling these stories.

He reveals his purpose in the Foreword, so don't skip it. It will help you to sift out the main idea of each chapter. If these stories are told during your program it is important to bring out how the characters were affected by Christian missions. A startling fact is quoted in the Foreword, "Americans spend 25 times as much money each year on the care and rearing of dogs than all the Protestant churches together spend upon the missionary enterprise." This statistic will enliven your meeting if presented in poster form along with other ways in which we Americans throw money away.

In reality the first chapter is a prologue, but what a prologue! It is a fifteen-page book packed full of searching questions and provocative statements that should be used in your meetings whether you spend one, two, three, or more sessions on the study. Some of these and many from the Adult Study Guide could be written out and handed to everyone for reading and comment. I guarantee that if you do this, all will exclaim, "What a wonderful meeting!" largely because each woman will have exercised her mind a bit and made a contribution.

"We, Too, Are Men" is the author's theme song ringing through the chapter as he dramatically depicts the demands of the world for bread, medicine, and books, for land and liberty. "Long live the Revolution. We'll kill them! We'll kill them!" echoes in lands where the demands are thwarted and where communist leadership incites to action. Christian missions, long encouraged by native governments, now meet distrust, opposition, and the deadly communist foe.

"Why not withdraw?" or "Why not wait until the day of trouble has passed?" query some. Paul did not retreat but plunged into the face of opposition at Ephesus and elsewhere. May his words be our clarion call today, "A wide door for effective work has opened to me, and there are many adversaries." The door to the heart of the world is open wide. The world is a revolution, but praise God, it offers the greatest opportunity for the gospel of Jesus Christ in all the history of the church.

The church asserts the equality of men. It has offered bread, medicine, and books in the name of Christ. In addition, it has brought the witness of Christ. But what has been accomplished is not enough. The gospel is preached around the world and the results in converts are thrilling, but still only 3% of the people in East Asia are Christian. Only 25% in France, 10% in Sweden, 22% in England, and 50% in America and Canada are claimed by the church. So our task is far from complete.

How wonderful it would be if a world church could go out to conquer for Christ in this world revolution. We could do it in one generation if our forces were united and the zeal of Christian missions were in our hearts. May these concrete examples of what has been done inspire you to do more for the cause of Christ.

Raban's Rice Fields

As one would expect, the first story is concerned with food. An Indian farmer, his wife, and two children flee to the tree house to escape the elephants which plunder their rice fields. During the night a driving rain washes away what is left of the crop. Raban cannot understand this for he has prayed and sacrificed to Rokime, Mother of Rice, to bless his harvest. The next day two natives and two white men arrive from the village, one an agricultural expert from America. They begin to show Raban how he can terrace the hill land, raise rice in the rich valley, and plant other crops such as corn, cotton, and pumpkins. A good breed of chickens is soon introduced. In a short time other farmers copy these methods, and a cooperative is formed for marketing the products. Natives begin to dress like the white men and attend the village church and school. The moral and spiritual life is changed. The good news spreads to other villages. Churches, governments, and the United Nations are following this plan for changing the entire life of villages in Africa and Asia.

Someone asks, "Is it true that since the end of the past world war food production has increased greatly throughout the world?" Yes, it has, approximately 9%, but the population of the world has increased 13%. So actually there is less food for each person than before the war. The cry of the empty stomach is still very real.

No Place to Lay Their Heads

I am glad that the author discusses shelter, a primary need that we have not considered in our study. He tells about three displaced persons in Jordan. Through these stories I became aware as never before of the details of the aid given by the United Nations Relief and Work Agency, of the many needy who are not eligible for this help, of the large but inadequate

Many, like this Elder, find themselves with "no place to lay their heads" following destruction caused by floods in India and Pakistan.

assistance given by the Christian Arabs and 27 denominations to these 900,000 refugees in their tent homes, of their resentment of the United States' approval of Israeli, and of their hatred for those people across no man's land who now enjoy their former property.

We learn of other homeless ones in Pakistan, Korea, Formosa, Burma, Malaya, Hong Kong, and Indio-China. A wonderful positive story comes out of Germany where Pastor Willy Spornitz is reclaiming the boys of the streets through good food, shelter, jobs, and Christian friendship.

Karem Ao and Pang Ko

The author gives two exciting stories illustrative of the modern trends in education. Karem Ao as a boy showed great promise in the mission school. All through high school at Mokokchung he hoped that he could go to college. Fortunately, the Union Christian College at Assam, long a dream of Christian leaders, opened the year he graduated from high school, and Karem enrolled. This meant spending his summers helping to erect the buildings and keeping them in repair, but his school terms were revelations in Christian learning and friendship. This was a real Christian college that was different from the large Western-financed and Western-staffed institutions—"A college where Christ himself walks with the students and faculty, where his voice is constantly heard, and his spirit of love transforms every area of college life onto a training ground for Christian service." Karem was thrilled with his first year, and the following year returned with three others from his village to help boost the enrollment to thirty.

This Union Christian College in Assam is part of the "growing edge" of the modern missionary movement, the outgrowth of the efforts of the native church itself. There is a real Christian faculty, many of whom have sacrificed to come to teach in this most unique college in the world. It started with a two-year curriculum limited to liberal arts. The practical side is the work done around the college by the students. Later science, agricultural, village arts, and home economics will be added.

I had never known the complete story of the Laubach teaching methods. Here it is given in as clear a form as possible

The ever-present symbol used by WORLD LITERACY AND CHRISTIAN LITERATURE

through the story of Pang Ko, an eighty-year-old man in Burma, who learns to read by attending the Laubach classes in Rangoon for six weeks. He returns overjoyed to his village with charts and simple books, teaches his wife first, and then all the rest of the village.

Half the world is illiterate—rural Asia, 80%; in Africa, 95% of the colored; in Latin America, 90% of the Indians. These people hear and see planes overhead, look at colorful magazines and movies, and naturally long to know of the white man's world through the printed page. Many think this can be accomplished more speedily by educating women. "When we educate a man, we educate a single individual, whereas when we educate a woman, we educate a whole household."

Resurgent Religious Nationalism

We learn about Rathin, a young Brahman, and we discover how much more difficult it is to become a Christian today in the face of the rising religious nationalism. We are reminded that missionaries must become experts in the non-Christian religions, even as in the days of Carey and Judson.

Christ Loves the Laborers

The story of Kozo, a steel-mill worker in Osaka, Japan, reveals the shocking conditions in foreign factories and tenements as other countries hurry to catch up with the West in industry. What the church is doing in some of these areas puts our American churches to shame for their tardy recognition of their Christian responsibility to the working man.

Dedicated Talents

Three short biographies labeled "Test Tube and Retort" are soul-stirring examples of Christian devotion and service inspired by mission backgrounds. These contributions by Christian laymen are influencing the revolution as directly as do medical missions.

Yellapragada Subbarow was so saddened by the death of his elder brother that he almost decided to become a holy

man in order to find peace. A missionary told him to think of the greatest thing he could do and give all his talent to it. He resolved to find a cure for the dreaded disease sprue, that had killed his brother. He led his class at the University of Madras, then on to London University and Harvard Medical School where he stayed to teach for fifteen years. Then he resigned to give all his time to research, and subsequently discovered not only a cure for sprue but also other drugs—teropterin for cancer, follic acid, and aureomycin. Experts believed that had he lived, he would have had a cure for cancer in ten years. One of the most unselfish men who ever lived, he often said, "I was born with nothing; I shall die with nothing; whatever I have I must give for the work of God."

Roberto Gonzaga as a student in Central Philippine College, was moved by one of his Christian teachers to enter the field of medicine and later specialize in eye surgery. Back to his native Philippine Islands he came to minister to his people and give sight to the blind. More than half his time is given free to those who cannot pay. He is a great Christian leader in his church and community.

Robert Williams, son of missionaries to India, was sent to the Philippines to teach science where, seeing the children with their bodies distorted by beriberi, he resolved to devote his life to finding its cause and cure. He discovered the necessary element Vitamin B^1, the secret of life for millions around the world.

The Power of the Gospel

You will want to use the two stories of the "Living Word" above all the others for several reasons. First of all, it is the power of the gospel come alive. Secondly, the two narratives are unsurpassed for exciting reading; they have all the elements of good drama and adventure. Thirdly, the first story is so closely related to United Presbyterian mission work that you will swell with pride at the part we played in this modern miracle. I was reminded of my younger daughter's excitement upon hearing Chandu Ray tell this story at the New Wilmington Missionary Conference. As I recall, she could repeat every detail of this complex adventure.

It is the story of a lifetime devotion of one Tibetan Christian, Yoseb. It took many translators, two world wars, Bible societies, border police, planes and trains and prayers to get the word printed in the Tibetan language. Now the first printing is exhausted and there is demand for more in a land where there are no Christian missionaries—only the Word of God. The Bible societies have had many thrilling tales such as these in the past 150 years, during which time they have printed 25 million copies of the scriptures in whole or part, in over 1000 tongues.

There is the second story involving Shimmabuke, a village on an island in the Pacific, completely Christian because a missionary stopped there thirty years ago on his way to Japan, stayed two weeks, converted two men, and left a Bible. The climax comes when some GI's land there and find to their surprise—well, you read it and find out.

The Bible has a special message for our age because we are living in a time of crisis, even as the prophets of old. "It is to those who live in the region of the shadow of death that the Bible's message of Christ, the Light of the World, comes. It comes with its claim to make a new heaven and a new earth. This is the revolutionary leaven that can remake man's world."

American Christians—Listen!

Dr. Skoglund closes with the idea that missions must be more than a hobby. While the revolution tears at the heart of humanity what place does the church have in all this? Some good people may shrink back into the church and away from the rest of the world saying, "This problem is too big." But the church at its vital best has never fled from reality; then, it has risen to its greatest heights.

The power of the Christian leaven is revealed in those national leaders who give

themselves to the reconstruction of their own countries. Mrs. Ba Maung Chain of Burma, member of Parliament, cabinet member, president of the Y.W.C.A. and the Burmese Christian Council, has never compromised her Christian principles in bringing about reconciliation among political factions in Burma. Rajkumari Amrit Kaur, minister of health for India, has helped through her Christian devotion to bring about many reforms for her people's good. Charles Malik, a product of Christian mission schools of Lebanon, has been called the Christian conscience of the United Nations.

These leaders and others like them are the light, but they are almost overwhelmed by the non-Christian darkness. What is America doing?

A European delegate to the United Nations said recently, "We need food and coal to survive, but unless America can take the lead in providing a vital faith and giving a song that mankind can sing, all her exports will merely postpone the day of reckoning and the world will die anyway."

The church in America sends 40 million dollars annually and supplies some 4000 missionaries. That sounds big, but of course it is never enough, and the amount is small compared with what it *could* and *ought to be*. For too long missions have been a special department of the church, not the main purpose. Roots for this lie in church history when in the days of William Carey the "divines" believed that a second Pentecost and the gift of tongues was necessary to the great commission. Mission societies then took over the primary task of the church. They have existed too long. Missions is the task of the whole church. "It cannot be extracurricular. It is the heart of the gospel. The mission is the church, and the church is the mission. The church must extend missions beyond the ladies' parlor and the junior department and put it into the sanctuary. Preaching and prayer, worship and witness must be concerned with the fundamental purpose of the church; namely, winning the world to Christ."

Furthermore, we need to work together. Christ is not divided. One world demands one Christian voice. Calamity has befallen many mission areas because the church at home did not realize this fact. We are now working together in such endeavors as Vellore Medical School, the Union Christian College of Assam, the Japan Christian International University, and in mass education work.

The book closes with a statement from the Willingen meeting of the International Missionary Council. In this summary the old, old truths of the gospel are reaffirmed and applied to this revolutionary world. "There is no room for neutrality in this conflict. Every man must choose this day whom he will serve?" What will guide these men reaching above the flames for the stars, those who dare to say, "We, too, are men?" "That of course depends upon whether the Christians of the world take seriously this day of opportunity and lead the world to His light."

CHANGING HISTORY

Text: *Luke* 19:10—*The Son of man is come to seek and to save.*

An Englishman was watching at the great ceremonial in a Hindu temple in India. When it was over, he said to the Hindu priest, "How long has this worship been going on?"

"Two thousand five hundred years."

"And," said the Englishman, "it will go on for another 2,500 years?"

"No," said the priest.

"Why?" asked the Englishman.

The priest raised his eyes toward the heavens and spread out his hands, saying a single word, "JESUS."

—*The Expositor*

Some of Our Own

CHRIST, THE LIGHT OF THE WORLD

By KEIS GIDADA, Ghimeera, Ethiopia

WHEN I WAS CALLED to the work in Ghimeera, I thought that some religion had been spread in this country. But when I arrived with my family, I found out that it is like my own country thirty or thirty-five years ago, living without the Gospel. I started with prayer and the help of the missionaries here. In the beginning, I could not go around to the villages, but I tried to teach some people evenings and mornings on the mission compound, and in the clinic. Also, the time was rainy so that we can not go far from home. Two months later, I tried to go out to the villages. During those days I was also teaching a communicants' class. When I went to the villages, they received me to listen to the Gospel. We had two or three meetings a day in the villages. When I asked them about their religion, to know if they knew about Christianity before, they said, "No other Christian teaching came to us. For that reason, we do not know about Christ. We have only our own religion-worship of the witch doctor. But anyhow, we like to hear what you are teaching. We think that it is the word of God." So some of them found that their religion was in the darkness of Satan. And now they say the Bible is the light to show them the way of Christ. I was teaching one song about John 3:16 in their own language. Also, about Jesus' love in *Jesus Loves me.*

During this year, some have made public profession of their faith in Christ. In all, there have been seventeen to join the church. We had Communion Service on World Wide Communion day, and thirty people sat around the Lord's table with the missionaries and native Christians. (This includes the believers from here, the Gallas from the Sayo church who are helping in the work, and the missionaries.)

June 11, I went home to Sayo with my family, because of my daughter's wedding. For she was engaged before we came. During those days, my son Solomon came back from Gore school for a vacation. We had a good time. But his sister Tyeitu did not come. For this reason her mother was not happy. She became sick because of that. Praise the Lord she is well and everything is well now.

Missionary House at Ghimeera

KEIS GIDADA'S FAMILY

Solomon is the big boy. He is in secondary school in Addis Ababa. Tyeitu is in front of Solomon. Rached is in front of Keis Gidada. She is the one who was married. The two little boys, Elsaye and Nagassa are in school here.

When I started to come back my mother said, "I am old and weak, and no son and daughter to help me around. I can not let you go. Or take me with you. After thinking and praying, I found a thought to ask my daughter and her husband that they may come to live with her in my house. And they said they would gladly help. And they are living in my house taking care of my mother.

On the first day of the Ethiopian new year (September 12) when the plane landed in Ghimeera, I thought our people would be waiting for us, but because the letter which I had written did not arrive for 12 days, they could not know we were coming. We sent word to Mr. Haspels. On the way to the mission, he told me they were having a wedding.

Because of the rain and the mud I could not start village work for about a month. But the church work is still growing. We have a nice group in church always. Now I have started going around to the villages again, and they are happy to hear the Gospel. I hope that the Light of the Gospel can reach many people in the community. Yesterday, I went to a witch doctor's house. He gathered his family to hear the Word of God. After we finished, he asked me if I can teach his boys and girls to read and write.

So this is given full hope, when the people ask for such kind of work. Hearing the story only is not enough. But when people can read, they can understand what the Word of God tells them, and help themselves and try to help their own people, too. For Christ is the Light of the World and He likes to make shine His light. We who are His people, and servants, must try our best to try to win souls for Him.

Who among United Presbyterians does not admire the life of Keis Gidada? For readers who are new, we have gleaned facts from *Rainbow Empire* by Stuart Bergsma, as Gidada had told his life story about 25 years ago:

Gidada was born about 1900 at Dumbi Dollo (Sayo) of poor parents. At the age of four and one-half years he was victim of smallpox, from which time onward his pock-marked face and blindness have ever been with him. Rheumatism and ulcers kept him bedfast for five years during his youth. When he was about twenty years old, the U. P. Church began work in Sayo, and for the first time he heard the gospel from the lips of Dr. T. Lambie. Mr. Fred Russell who, six months later, went to Sayo, and took a special interest in blind beggars, Gidada honors by calling him, "my spiritual father."

Through the years Gidada's witness as a Christian has been one of the richest Christian stories of our church, as he learned to read the Bible in Braille, and he has preached and taught, even suffered persecution and imprisonment for his faith. The Light of the World shines from the face that encircles his sightless eyes. We are honored in having this article from his pen.—*Editor*

Some of Our Own

REVOLUTIONARY FAITH IN ETHIOPIA

By RUTH C. BEATTY, Reedsville, Pa., Retired from Ethiopia

AS conditions change in Ethiopia, the question arises, how can the gospel message be best brought to the people who do not know the Lord as their Savior. There are many in the country who truly love the Lord, but there are yet thousands living in fear and superstition because they have never heard the glad tidings.

One of the duties of the missionary is to train leaders who will go out into these untouched provinces. Problems arise as these evangelists are being prepared to go out among their people. As they are being educated their standards of living are raised. Some are more promising than others, and some even drop out by the way considering the task ahead too great a sacrifice, or the work too hard.

When it was suggested to the Bethel church at Sayo, that leaders from their group be sent to Maji to serve the Lord in that place two men with their families volunteered to go. Later others have been added to the number. The first messengers went forth in faith. Maji seemed far away. Some things would be different. It took courage to leave their friends at Sayo and go to live among a people they did not know. God has blessed their witness. After a year in Maji, Daka came back to Sayo for a visit. He had a glowing account of the work at Maji and one only needed to look at his face to know that he was happy in his service for the Master.

Not too far from Maji are several different tribes, each with a different language. These pagan peoples are still untouched. Recently Daka visited some of these tribes. He returned with a burning desire that they, too, might have the opportunity of knowing his Saviour.

We are told that these pagan people are warlike, delighting to kill because they do not know the Prince of Peace.

At Maji and its surrounding provinces, the people know little of what is going on in the outside world, but at Gore we meet with a different people.

Ato Gutama Rufo's Family
We regret that Ato Gutama's picture is not included, or that no small photograph was at hand. The cover picture for the March, 1953 "Women's Missionary Magazine" features his photograph.

After the Italian occupation, the little group that was there before the war had either disappeared or had become indifferent to the things of the church. When the missionaries returned after the war it was almost like beginning a new station. They were happy to have the missionaries back, but were not concerned with those things which are spiritual. They came to the church services but there was little interest. When it seemed that on account of lack of personnel one station must be closed, Gore seemed the least promising of the five Ethiopian stations, but we didn't want to see this happen. Other arrangements were made and the work at Gore continued, a bit more encouraging.

Time came for Dr. Cremers to go home. Their going left a vacancy at Sayo. The Rev. Murray Russells could go to Sayo but who would do their work at Gore. Ato Gutama Rufo's name was suggested.

He had had two years in Bible school at Glasgow. When asked is he would be willing to go to Gore, he was happy to do so. There were some outsiders who said it was not a good arrangement, but we are happy to say the work is being blessed in a wonderful way. Ato Gutama has been at Gore not quite a year. His quiet friendly manner and devotion to his task in witnessing for the Master has won him many friends and many trophies for the Lord. He knows his people, their customs, their language, their laws, their likes and dislikes as no foreigner can know them. At least it would take them a long time to know the Ethiopians as Ato Gutama knows them.

Almost every evening he goes visiting in the homes. In this way he wins their friendship. At one home he was visiting, a priest of the Ethiopian orthodox church was present. This priest was presenting the cross to be kissed. When he came to Ato Gutama, he tactfully refused in such a way that the priest was not offended, and Gutama had an opportunity to witness. The Ethiopian bishop lives quite near the mission. Gutama often visits him and his visits are welcome.

Another phase of the work at Gore is the hostel. The boys in this hostel attend the government school nearby. Last year three of the boys had to be sent away because they had committed serious offenses. When the school opened in September, the parents of two of these boys insisted that their sons be reinstated, but Gutama was firm as he didn't want any boy in the hostel who might have a bad influence on the other boys. Instead of being angry at Ato Gutama the other parents respected him, and continued to want their boys to be at the Mission for the Christian teaching and influence they received.

Scene along the way in Ethiopia

What a thrill it gave me several weeks ago when I read a letter from Ethiopia telling of the conversion of seven of our people at Gore. God is answering the prayers that have gone up to Him and is using Gutama in a marvelous way. These seven people have been attending church for some time, but had not been willing to come out for the Lord. After the church service we had often seen Gutama talking to some of these who have recently united with the church.

These are a few things that a yielded Ethiopian Christian can accomplish for the Lord. I am sure there are others whom God can use in the advancement of His Kingdom.

Women of Gore serving as "lawn mowers". A grandmother pushing a wheelbarrow load of children, as she too, shares in the work to be done.

Some of Our Own

COURAGEOUS CHRISTIANS IN EGYPT

By RUTH E. NOLIN, M. T., Tanta, Egypt

THE United Presbyterian Church has had mission work in Egypt for more than a hundred years. Schools have been maintained, two hospitals established, and a church—the Evangelical Church of Egypt built up and made self-propagating, with a membership now of about 25,000. A large community may now be considered Protestant, quite distinct from the Muslim majority and the Coptic community with whom they live. Each village church, each mission school, each hospital, has its own community, and one often hears the phrase, "one of our own," applied to any member of that community. Dr. Mary L. Thompon, of the Pressley Memorial Institute, may say, "We were very fortunate to get Miss ..... as a teacher, for she is one of our girls."

You in America have heard about many individuals who have made outstanding contributions to the work of mission and church. You have met Dr. Tewfik Saleh, Rev. Labib Mishriqi, Rev. and Mrs. Philip Amin, and many others during their visits to America. In this article I should like to introduce to you briefly a few of those many others who are quietly but effectively carrying on varying bits of the work of the Kingdom in Egypt, "some of our own."

Rev. Labib Mishriqi

Dr. Tewfik Saleh

Rev. Badie Ibrahim

Reverend Badie Ibrahim

Let us first visit some schools, where I think we shall find many of the teachers and other workers are of "our own." At Assiut College, seventeen of the thiry-seven Egyptian teachers are graduates of the college, and twenty-five are members of the Evangelical Church. Many of you met Rev. Badie Ibrahim when he was doing graduate work in the seminary in Pittsburgh. I wish you could see him in his work at the college, teaching Bible classes, discussing finances in faculty committee, speaking to the Faculty Wives' Club about things the women could do to help. His special interest and responsibility this year is the secondary boarding department, where he is constantly trying to improve conditions and morale. He and his wife are both from families active in the church of their village.

Gaballah Abd al-Malik and Wife

A few weeks ago we had dinner at the home of Gaballah Abd al-Malik, headmaster of the primary department of Assiut College. He comes from an evangelical family in Shigilgil, where, as he says, "All the Christians are like one large family." They proved it recently by surviving a serious quarrel and remaining a close family. Until that evening I had not known much of the background of Wadea, Gaballah's wife. Her family lived in one of the villages where Dr. John Hogg held meetings years ago, and were members of that early church. When Wadea was a little girl, her father, a railway employee, was sent to Port Sudan to work. For a short time they attended the Coptic Church, but soon began to hold meetings in their own home. Out of those meetings grew the Evangelical Church of Port Sudan, which has recently completed a fine new building. All the children of that family have remained true to their Christian training. The children, too, of Gaballah and Wadea follow the same path of Christian living.

Yvonne

While I am speaking of wives, let me introduce Yvonne, the wife of Rev. Faiz Faris of the college, whom some of you have met. Years ago I knew and admired her mother in the church in Zagazig. She and her family were faithful in attendance at church, and Sitt Sara could always be depended upon for help in women's meetings, or anywhere else she could be useful. Her children follow the parents' training.

Miss Faiza

But we must not spend too much time at Assiut College. Let's visit the Girls' school in Assiut, the P. M. I. There too the majority of teachers are alumnae of the school, and members of the church. You have met the late Rev. Ibrahim Girgis, for years treasurer of the Synod of the Nile. I want you now to meet his niece, Miss Faiza. Certainly she is "one of our own"; born in an evangelical family, educated at the P.M.I., and a faithful teacher there for many years. I heard her say, "I have many daughters, my pupils in the P.M.I., all these years, and I love them all."

Miss Almaz

Miss Almaz is beloved by all her kindergarten pupils, many of whom are children or grandchildren of P.M.I. alumnae. When Miss Almaz came to the P.M.I. as a tiny girl, she lived with her brother Khalil, who was then a teacher in the college. One of the buildings at the college has since been named for him. The American children who have grown up in Assiut join Egyptians in praise of the Christian love Miss Almaz shows to kindergarten pupils.

Other P. M. I. Workers

Lest you think only the teachers help maintain the Christian spirit of our institutions, let me introduce some of our other workers. The person you meet first at the front door of the P.M.I. is Marzuk, who answers the telephone, runs errands, and steers new pupils and patrons into the right rooms. He comes from an evangelical family in the church at Waladieh, where many of our Assiut helpers live. Miss Thompson's comment on him stressed his "good-humored patience with everybody, especially the tiniest children."

Fikry, the head cook at the P.M.I., is another active member of the Waladieh Church, as is his brother, Shukry, who cooks for the Ammons at the college.

Siddik, head buyer for the college boarding department, is still another member of the same group.

At the First Church in Tanta last Sabbath, I was interested to see Aziz Murcos help receive the offering as one of the deacons. He has been a worker in the hospital.

These men, and many others, by their faithful performance of their duties, by their fair and cheerful cooperation with workers of other faiths, and by their enthusiastic attention to church responsibilities are surely serving their Savior.

Miss Amal Yunan

Now let us turn from Assiut, where the Christian community is larger in proportion than elsewhere, to the busy metropolis of Cairo. Dr. Elsie French says that, like the P.M.I., the majority of her teachers in the Ezbekieh Girls' School are evangelical, graduates of that or some other mission school. We shall not have time to meet them all, but one of the newest teachers represents a new trend among the young people of the church toward a life of service. For a number of years it has been hard to find enough teachers, for most of "our" girls have wanted a university education in medicine, law, or journalism, followed by a well-paid job in government schools or offices. This year Miss Amal Yunan, niece of Dr. Hanna Risq of the American University, after completion of her work in the Egyptian University, on her own initiative became a teacher in the school where she had received her secondary education.

From Non-Christian Families

Another of Miss French's teachers brings to my mind the group of new members in our Christian community, those who have come from non-Christian families. Miss Hannah is one of these. Her father was a convert from Islam, and his four daughters are all teaching in mission schools. Recently Miss Hannah received high commendation from a government inspector for her excellent teaching of the Arabic language.

Miss Halana Mikhail, of literacy work fame, and her brother Fuad, head master of the girls' school in Mansurah, also come from the family of a Muslim convert.

Miss Annie, who teaches at the P.M.I., came into our fellowship via the Fowler Home; her happy face constantly radiates her Christian joy.

Miss Bothaina, though not legally a Christian, is one of Miss French's most dependable teachers in upholding the Christian principles she learned as a pupil in that school. We must continually remember in our prayers the many non-Christians

Miss Halana Mikhail of Literacy fame

who have been educated in the Christian atmosphere of our schools, or cared for lovingly in our hospitals. One of these said recently to the missionary-in-charge, "I must come and talk over these problems with you. I grew up here with principles of truth and justice and righteousness that I cannot find elsewhere." Surely these too are "our own".

Faithful Hospital Workers

I have stayed too long in our schools. Every institutional missionary or district worker could add many names to this roster of faithful workers.

Dr. Finley Armanios was born in Assiut Hospital and is one of the doctors there.

All the Egyptian nurses in both hospitals are "our girls", graduates of the nurses' training schools—we need many more!

Bride and Groom

A wedding in Cairo recently united two families long active in church work. These young people, Rev. Samuel Habib and his lovely bride, Fawzia Fahim, have already shown their Christian spirit by their activities in school and community, and are now in the literacy campaign in a very needy Christian village, under the leadership of Dr. Davida Finney and Miss Halana.

His Own

It is not easy to be a sincere Christian anywhere; in a country where Christians are a small minority it is a constant challenge to one's faith. When the roll is called up yonder, many will appear whose lives have been obscure but loyal witnesses to their Lord and Savior, and they will be welcomed by Him as some of His own.

Some of Our Own

A STUDENT IN AMERICA

By ALICE BOULIS, Khartoum North, The Sudan, in Attendance at Slippery Rock State Teachers' College

I AM Alice Boulis, an Egyptian, but I was born and reared in the Sudan. Both of my parents were very fine Christians. My mother used to tell us wonderful stories about how God answered her

Alice Boulis

prayers. They were in contact and were good friends with the missionaries many years before I was born. Both of them admired the missionaries very much and realized how much they loved and served the Lord by leaving their homes and countries to go to open schools for us in the Sudan. My father was very much interested in telling us about different missionaries and the wonderful things they did.

Being born and reared in such a home, and then when I was old enough, to be sent to the mission school, I loved the missionaries and mission work. My school was and is still the second place I loved after home. I worried about one thing when I was ten years old and that was: What is the kind of work which I can do in my school, so I can spend my whole life there? Can I be a teacher? But if I am not a successful teacher, can I be the cook or even a servant to scrub the floor?

Years went on and I was graduated and then I took the training course for teaching children in 1937 and I became a teacher. Three months after that, my mother died, but she was sure that I would never give up teaching in my school for anything.

I had many opportunities to be married, but I refused them. I was always thinking of the faithful, kind and loving missionaries who left their beautiful country, their lovely homes and their beloved ones to go to a far country with nothing beautiful to be seen around except the poor, needy people. I wanted to do my part by working as a teacher with the missionaries.

My father seemed to be everything to me after mother died, but he also died in 1947 and left my two unmarried brothers, two unmarried sisters and myself. I really felt very lonesome after his death, and this feeling made me accept the ring of a fine Christian young man who was one of my relatives. After six months, when I was able to overcome my grief and trouble, I sent the ring back to this relative and told him that it had been a mistake for me to accept it from the beginning.

The summer before last we went to Cairo to have my sister's wedding. She and I were teaching in the same school. My older brother, with whom we were living thought that it was better for all of us to live in Cairo. I did not agree with him, and I wanted to go back and teach in my school. So I went back to the Sudan and lived in the school, in the boarding department, for the first time in my life, and I enjoyed it very much.

Also I had many opportunities to get a job in the government offices for three times as much as I am earning now, but I refused because the joy which I have by serving God with the missionaries, could never be bought with money.

I was interested in reading about America, also I heard much about it from the missionaries which made me anxious to see the beautiful country from which the

lovely missionaries come. I was dreaming of it and never thought that sometimes dreams come true until I had this wonderful privilege of coming to the beautiful America.

On our way a windy storm hit us on the ocean. It scared me to death. But after it was over I was thankful we had it, because it made me realize more how much the missionaries suffer in going to different parts of the world. Then when we landed in New York and we saw the beautiful city, and when we visited some other places, and I noticed the beauty of nature during summer time when everything was green and pretty, then the fall when all the trees changed the colors of their leaves with the most beautiful colors, then shook them all off and got ready to be wrapped with a beautiful white blanket of snow—all of these scenes made me think how much beauty they miss, besides the loving homes and friends.

But after I had the chance to visit some Sunday School classes and the societies of Juniors, I understood that those children feel the importance of mission work and the joy in helping and doing their part, from the time they are very young. No wonder they have such feeling since they were born and reared in real Christian homes. The nice friendly people make me feel that they really have the love of Christ in their hearts and they can easily make one feel happy and at home. I had never thought that the American people would be so friendly in their country, but I can say it now, and I am sure of it, that the Americans are more friendly than any other people.

One thing I wish about the mission is that God may help them and give them the chance to continue in this work, because Christ's Light really shines in the Sudan and in other places through these faithful missionaries. God bless them all one by one, and bless their beautiful country, too.

The Girls' Boarding School at Khartoum North

Think not the good,
The gentle deeds of mercy thou hast done,
Shall die forgotten all; the poor, the pris'ner,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy hand,
Shall cry to heav'n and pull a blessing on thee.—Rowe

MY LIFE AND FAMILY

By NAIMA SIMAAN, Khartoum North, The Sudan, in Attendance at Slippery Rock State Teachers' College

SOME years before 1885 my grandfather's family who used to live in Esna, Egypt, journeyed to the Sudan. Their first stop was at Berber, in North Sudan. There they had gardens of palm trees in

Naima Simaan

an area of land along the River Nile. They also transported animals from the Sudan to Egypt. There were no railways at that time in the Sudan—no means of transportation except camels. My grandfather, being a young man, married a native. She died, leaving my father and a child of four years of age.

While staying in Berber the Mahdia revolution started in the Sudan. Several Egyptian families living in that country were obliged to go back to Egypt, leaving their properties and other things. There my father and family stayed until the English and the Egyptian troops overcame the Mahdism and settled everything. Some years later my parents, grandparents and family came back to the Sudan. But instead of going to Berber they went to El Damir, the capital of that province, where we children were born.

At that time there were no schools for either boys or girls in El Damir. My brother was sent to a relative in Berber to study in a small native school that taught Arabic, Arith and Koran (the Moslem religious book). My elder sister went every morning to a neighboring lady and had some Arabic reading lessons. Then there was a third child—myself. I would soon be old enough to go to school, and also a younger sister. So something else must be done. My parents decided that we as a family should move, either to Khartoum, the capital of the Sudan, where my uncle, a teacher in Gordon College, lived, and where there was also a boy's school that my brothers could attend, or we could move to Khartoum North where there was the American Mission School for Girls.

My father decided to sell his land, shop and contents, and also our home.

A few months before leaving he became ill and was taken to Atbara hospital where he passed away.

My mother, being a young widow, was not supposed to live alone in a house. She sent us to the American Mission boarding school, and she, with my elder brother and younger sister, lived with my uncle in Khartoum.

At first I did not like the school, but when I grew bigger I learned to like it very much while playing with my schoolmates in the evening. We would play games and sit on the ground and tell stories, and sing songs with no light but the moon and stars above us.

Then the time came when I joined the church choir. Three years before I graduated, my mother, who is a Coptic Orthodox, granted both my elder sister and me our wish to be members in the Evangelical church of Khartoum North.

After I graduated and while I was visiting in Egypt my aunt made arrangements for me to teach in the Coptic school of Khartoum the following year. After much thought I decided I would rather teach in the American Mission School where I had received my education.

The first few years I taught in the intermediate group. Then for one year I was

sent to Gereif to start a school for girls, and upon my return to Khartoum North I have taught in the high school, except for three years when I taught at Atbara in the intermediate and high school. Also I take charge of one house of the boarding department where I take care of fourteen students.

Some of my students after graduating go out and get office work where they earn twice as much as I do. But I feel building character and teaching young people to serve the Lord is more important than the highest position man can have. So I am glad to teach in our Mission School for I enjoy my work.

I am thankful to the people who made it possible for me to come to the United States. We are now located at Slippery Rock, Pa., attending the Slippery Rock State Teachers' College. We are here to study and observe teaching methods.

Before I came here I thought there were very few people in America who were Christians, except the missionaries who came to foreign countries, but since being here I find the people are not only Christians but they live Christian lives. I find they are concerned about the peoples of every land.

By attending the church services, missionary meetings and Sabbath School I find that even children are taught to give, pray and think of others less fortunate.

During Christmas vacation we attended the ecumenical student conference on the Christian World Mission at Athens, Ohio, where over 1,000 students represented 80 different countries. By seeing them I realized how the people help as the missionaries work hard and sacrifice in order to save souls for Christ.

It amazes me to see the many different factories and mills at work, accomplishing much in a short time, which give people employment so they can have better homes and a better living. I also like the way college students are willing and anxious to work during vacation in shops, stores and offices to help their parents with their college expenses and clothing.

I was surprised to see in the United States that the stores and places of business can leave their items outside the stores and from undercover with no one touching anything. Also children's toys and Christmas decorations being untouched, while in the Sudan we cannot leave anything outside or it would soon be taken.

In America the houses are all in good condition, clean from inside and have all the modern necessities as if the people were rich. In the Sudan in some sections we have very beautiful buildings and in other sections the houses are very poor and badly kept. We cannot forget the magnificent work the Missions have done in the past fifty years; while we still need their continual aid, especially in the South where not much has been done except by the missionaries in teaching the children to read, write, and the Bible. I feel the adults should be reached in other ways as they are old and will not consent to go to school. If there could be some industries started such as making pottery, basket weaving, etc., and the men could be taught agriculture and better farming. The South Sudan has the leaves for basket weaving and they have ivory, leather and lumber from which things could be made, so they did not have to work as slaves when they come to the North Sudan. If the American Mission School would teach more subjects it would give them more respect for work.

I am sure if you continue to help us by your prayers and money we will continue to see the fruits of our labors by seeing souls saved for Christ.

GOD'S LAMPS ARE WE

God's lamps are we to shine where He shall say
And lamps are not for sunny rooms, nor for the light of day,
But for dark places of the earth, where crime and sin and want have birth,
Or for the murky twilight gray, where wandering sheep have gone astray;
Or where the lamp of faith burn dim, and souls are groping after Him;
And as sometimes a flame we find, clear shining in the night—
So bright we do not see the lamp, but only see the light,
So may we shine, his light the flame, that men may glorify His name.

—Author Unknown

Some of Our Own

INFLUENCE OF CAMDEN ACADEMY

By MRS. A. C. PEOPLES, Camden, Alabama

"I AM come that they might have life, and that they might have it more abundantly." These words spoken by Christ to His disciples when He was here on earth with them could well have been spoken by the Women's Board of the United Presbyterian Church about seventy years ago to the Negro boys and girls of the Black Belt of Alabama. It is through the efforts of the Women's Board that thousands of children have reached for, and in many instances, have found abundant life.

The first mission school in that section was established by the Board in 1884. Establishment of other schools followed closely the first until there had been five schools within a radius of less than thirty miles. These schools furnished and are furnishing opportunity for many boys and girls, who otherwise would probably remain in darkness, to reach for life and light.

The mission schools have a common objective, "to give training for the mind, uplift and direction for the soul, health and strength for the body, and in general to furnish such a viewpoint of life and one's place in the scheme of things as to enable the Negro people to fulfill the highest manner the Heavenly Father's will," therefore what is said of one can easily apply to all.

Camden Academy became a senior high school in 1929. Since that time it has had a total of about 450 graduates. Many of the graduates have received college degrees—several are holding postgraduate degrees—and have become responsible citizens in their various communities. Among them are teachers, ministers, nurses, social workers, business managers and trades workers. I venture to say that at least 90% of those who attended college are gainfully employed or are successful housewives. Ten of the present twenty-six faculty members of Camden Academy are graduates of Camden Academy. They reached for life, and found, through the mission school, life abundant.

An attempt is made to impress Christian ideals and principles so forcibly on the pupils in attendance at the school that these imprints will remain with them throughout adult life.

We believe that prayer is a sound basis for Christianity and family happiness. In our school, every school day is begun with a devotional period of song, Scripture reading and prayer. I am thinking of a gentleman, product of this school, who says that he formed the habit of morning worship while in school. Now in his adult life he says that reading the Bible in the mornings is just as essential to him as brushing his teeth or hair.

Honesty and integrity in all matters are encouraged. Some of the schoolboys who were inducted into the Armed Forces returned to tell of many chances they had to engage in gambling, drinking and other undesirable practices. They were better able to refrain from these evils because of their school heritage. Girls who have gone to college have similar stories to tell of how they have resisted the persuasion of other girls to smoke and drink. They formed certain ideals while they were in school that will remain with them throughout life.

Moral and spiritual values are inculcated on the pupils in connection with all their school subjects. Pupils are encouraged to be grateful and to express their gratitude to their benefactors. They are taught to have self respect and respect for others.

A certain young man who was inspired to reach for life hit a snag when he entered senior high school. His parents were not interested in sending him to school. They offered him no financial assistance; they thought he should quit school to help them on the farm. The young man, regretting having to drop out, discussed his case with some of the workers. The situation was investigated and it was finally decided that the student should move from home to the campus. He would be given work to do there that would cover his expenses. This he did with his parents' consent. Later in his high school career he was called to the army. While there, of his own volition, he sent to the school the amount of money that he thought should cover his expenses while there. He also sent substantial sums to his parents for home use.

When he returned from the Army he completed high school, defraying all his expenses. Because of his army career he was also able to attend and graduate from college. He is now happily married and head of a home, but he has not forgotten the school that gave him a start in life.

Willingness and desire to serve usually result from the teaching of moral and spiritual values. I have in mind a certain young lady who was inspired by her teachers to reach for life. When I first knew her she was only a youngster in junior high school. Even then, young as she was, I could see in her the qualities of a good Christian woman. She was the oldest girl in a family of three boys and three girls. Her home was humble, but it was a Christian home. The mother and father were produots of one of the Presbyterian Mission schools, and though their opportunities had been limited, they possessed a real sense of values. They had learned during their brief schooling, the Christian way of life. They were determined to give to their children things they themselves had been denied.

This young lady finished high school. Her parents sacrificed and sent her to college. She succeeded there, but a grave misfortune befell her before she had completed her college career—her mother passed away. That seemingly made her more determined to prepare herself to be able to help others. Even though the way was not easy, and our young lady had to divide her time between being a college student (working to pay part of her expenses) and being a "mother" for her sisters and brothers, she persevered.

Her college career ended successfully and she was able to find work that would enable her to send her sisters and brothers to school. That is a great sacrifice for a young lady, but she had been inspired to reach for life, and with the life she found came unselfishness and a willingenss to help others.

She managed to hold the family together; to get both sisters graduated from college and desirably situated. The young lady now is a leader in her community. She is regarded by all who know her as a noble woman of high moral worth—self-denying and humble in service to others.

These are only a few examples of those who, through our mission schools were inspired to reach for life. As can be expected, many have fallen by the wayside but all in all the mission schools, established by the Women's Board of the United Presbyterian Church, have been responsible for many Christian leaders in our race.

Our bodies are gardens to which our wills are gardeners; and they decide what we grow within us
—Shakespeare

CECIL AND HELEN TODECHENEE

By (Mrs. Fred C.) GRACE M. PATTERSON, Oljato Christian Mission, Kayenta, Arizona

"YOU must come with me on a return trip up Narrow Canyon to the Simpson camp just as soon as we can arrange it. The scenery is *beautiful*!"—was the message I heard when my husband returned from his first exploratory trip. Various "bellagona" (White men) had said, "You can't make it in a truck." But John Lee Simpson, the Tribal Delegate from Oljato area, wanting a ride home on his return from Tribal Council meeting, had given assurance that one could and so that first trip was undertaken.

Accordingly, on a crisp Arizona winter morning, we packed a lunch of sandwiches, apples and a hot dish to be shared with the Simpsons and set out the fifteen miles to Narrow Canyon. We had not driven far in the canyon until I found why my husband had been so eager for me to share the wonders of the trail. After driving some six miles in the canyon, crossing the stream 28 times, we came to the winding trail that brought us out on top of the mesa. The first view out over Monument Valley from up on top is something one doesn't forget.

The main trail led to the Simpson camp where we met a hearty Navaho welcome. We informed them we had brought a phonograph and some Gospel records in Navaho, also a lunch to be shared with them. John Lee replied in his broken English that first he wanted to take us to lthe different camps to meet the Todechenees, his wife's relatives.

First we went to the camp of Ned, the father of the family, and were quite surprised at the hearty greeting from people to whom we were total strangers. After a little time spent in conversation, John Lee being our Interpreter, we played some of the records and had a little service with them. Then Ned told us how years before a missionary had come up there one time from Kayenta and told them some things from a Book that sounded good.

Next John Lee took us down over a very rugged trail to the home of Cecil. In a sheltered spot we found his large, well-built hogan and were not a little surprised to see a radio aerial extending from the roof. Cecil spoke English even a little better than John Lee, and his wife Helen (who we learned was a daughter of John Lee) understood us but spoke our language more timidly. On inquiring if they had gone to school they informed us that each

Fred C. Patterson, Cecil Todechenee, Helen Todechenee, Grace M. Patterson, in front of the Oljato manse.

had had two years in a Government Boarding School years before. Cecil had had some employment outside the Reservation. Mingling thus with White men he had learned to speak English with a little more confidence. We played records for them

Cecil Todechenee and his brothers, in front of the pump house, with Mason McComb who helped with the well at Oljato.

also and Cecil asked if we could order a phonograph and set of records for him—which we did promptly and he paid for them on delivery.

Not long after this the United States Geological Survey and the Atomic Energy Commission began sending their men all over this country exploring for uranium. Cecil found employment with one of these companies which was exploring the mesa next above his home. Here Cecil proved his real character when one evening after the day's work all but he and his boss had left for the camp. The boss thought he would do a little blasting to be ready for the next day's work. He thought he was at a safe distance but a charge sent a stone that struck him on the head, knocking him unconscious. Generally Navahos are so afraid of death they separate themselves as far as possible at such times. Cecil ran down the rocky trail to the camp to get the boss's wife who was a nurse and a truck in which they took the injured man the long rough trip to Kayenta. There Cecil stayed by them the hours of waiting for a plane to come in to take them out to a hospital. During the months required for recovery from a very bad concussion, Ned Todechenee, Cecil's father, slept across the doorway to the trailer house of this White couple to protect it from any breaking in. This family realizes well that Cecil's prompt action saved his life and the bond between the two families is a very close one.

Not long after this man was sufficiently recovered to return to his work he was transferred to an area in New Mexico. Loathe to part with the Todechenees he asked Cecil and Helen to go with them where Cecil would have a well-paying job. He declined and chose to remain near home without prospect of work so that he might be able to look after his parents.

Just at this time we had exhausted about every lead to a suitable interpreter. Several who spoke English quite fluently were wanting the place but their characters did not measure up. When we heard Cecil was out of work we were not long in contacting him to ask if he would care to work for the mission. Although his income would be very much less Cecil's answer, "It will be alright," is characteristic of his attitude in all phases of the mission work.

During the three years that Cecil has been with us he has proved himself a very valuable and dependable helper. His natural mechanical ability has been a great asset in helping to keep the mission truck, our car, and the electric plant in running order. A number of long trips to a garage have been spared because he is so quick to detect anything not running properly.

From the first, Cecil has interpreted messages from the Bible as though it was from his heart. Each evening the family has come in to our living room for devotions, learning the Navaho Gospel Hymns together, followed by Bible reading and prayer. Just when he and Helen decided to give Christ a greater place in their hearts and service we do not know. Last summer at a camp meeting arranged by Alfred Miller, a Christian Navaho working under the Presbyterian Board of National Missions, when Alfred called for testimonies one afternoon, the first one to respond was Cecil. He told how the hardest decision he ever made was the decision to go the Christian way, but the more he learned about it the easier it became. Please pray for these babes in Christ that they may be given strength to resist temptation and that they may continue to grow until they reach their full stature.

READIN' AND WRITIN' IN PAKISTAN

By MARION FAIRMAN, Oxford, Ohio

THE house beside the school at Hajipur is the oldest dwelling in the Pakistan mission. It is the original house built by the Gordons when they came to India 100 years ago. It is very large with high, high ceilings. Each room has so many screened windows and doors that it is quite a problem to find somewhere secluded enough to get dressed! High in the walls are extra little windows called "rashadans" which are pulled open at night with ropes to allow the hot air to escape. Almost every room has a ceiling fan like we used to have in an old-fashioned ice cream parlor in our town. They whirl lazily about stirring the hot air. I dare say these big rooms with their high ceilings are not so cozy in the winter time.

The bathrooms are interesting to us Americans who are in some danger of judging a nation only by its plumbing. The bathing area is cemented with a little raised three-inch wall which keeps the water from flowing across the floor. Drainage is no problem. There is a hole in the wall through which the water runs, irrigating the trees and shrubs so that not even soap water is wasted. When we arrived after the flood at Sialkot hospital dirty and tired, Evelyn Cathcart gave us a big bucket of hot water. An oval tin tub entranced Tim; it was just big enough to sit in with knees drawn up. He wanted us all to get in so we could sing, "Rub-a-dub, dub, three men in a tub" but it was a physical impossibility.

We thought we had a rough trip up country from Karachi but the Gordons came 100 miles in a wagon with wheels that weren't quite round. The dirt was caked on our faces as we pulled into the railroad station at Gujranwala; in a last-ditch effort to look as though we weren't all done in, we washed our faces in the pot of hot water that came with the tea. I wonder what Mrs. Gordon felt like as she bounced and jerked day after day on dusty roads. The house holds many memories of these early pioneers. Miss Gordon, who accompanied her brother and his wife evidently wasn't too fond of children because the door going into her part of the house is cut in half like a Dutch door so the air could come in but the children couldn't. In one of the bathroom doors there is a bullet hole. Mr. Gordon had suspected a

The original building constructed by Dr. Gordon a century ago—"the house beside the school at Hajipur."

servant of stealing and shot the hole in the door so he might peek through it. It worked, too, because he caught him one day.

Now, 100 years later, Miss Edith Williams who visited and studied in America a few years ago is in charge of the school at Hajipur which is built on a rectangle surrounding a large courtyard. Because it is a girl's school, the whole compound is encircled by a high wall topped with barbed wire. Of course, in Pakistan, all the doors are locked at night. There are 180 girls in the

Edith Williams

school, mostly all Christians. About 120 of these are grade school, 30 are high school and 20 are Normal school students in teacher's training. This is no school for softies because the girls do their own cooking and washing and housework. The group in charge of cooking for the grade school rose at 4 A.M. to begin the day's work They were having meat cooked with radish tops to be eaten along with the chepotees. The chepotees, made of whole wheat flour and water, are the main source of energy for the Pakistani. The dough is patted between the hands into a flat cake and baked either in a pre-fixed oven in the ground or or on a flat round metal disc over an open fire. Three times I tried to pat out a chepotee but mine persisted in shaping into oblongs instead of rounds much to the girls' amusement.

In the courtyard are stone projections and water where the students wash their clothes once a week after they have taken a bath and donned the second clean set. The school provides some soap and the girls pound their clothes on the stones to get them clean. Everything at the school is kept on a village level so that the girls will not be educated "out" of their village but will be able to use what is at hand to improve their homes and communities.

There is very little paper available in Pakistan and the students have all sorts of ingenious ways of learning without it. The first graders sit in the courtyard tracing the lesson for the day in the dust. When a mistake is made it is easily corrected with a sweep of the hand. In the older grades each girl has a board shaped like a fraternity paddle, painted white. The ink is made of black soot plus water which can be washed off the board after the lesson. The geography classes plaster mud on the sides of the school buildings, then mold relief maps, coloring the whole scene with dyes made from herbs. They are really beautiful and last the whole school year until the rainy season cleans the "blackboard." The girls love music; many of their games are singing accompanied by a drum, tongs like our fireplace ones and cymbals made of little pieces of wood and tiny discs of metal. There are few chairs in the school but the Punjabi girl is much more comfortable on the floor than with her legs dangling over the edge of a chair.

Each day they file into chapel, each head covered with a bright shawl. Down they go on the floor, row after row until the chapel looks like a flower garden in full bloom. They sing and pray, listen and worship; slowly day by day these girls in the enlightened atmosphere of a Christian school blossom into young womanhood.

Missionaries Are People, Too

OUR DOG, RINNIE

By MARGUERITE M. McCLELLAN, Atbara, The Sudan

One evening two years ago a dog attached herself to our household. She was not a scraggly, starved cur, but a sleek, well-fed animal with a beautiful, shiny golden coat, and it appeared that she had been well-cared for.

Now dogs had lived in the Girls' Boarding School in Khartoum North from time to time for brief periods—that they justified their existence had not been a matter of unanimous agreement, and even those most fond of pets, as is the writer, felt that the protection they afforded did not offset the drawbacks involved, one of which was and is the danger of rabies.

But times have changed in the Sudan—there is more animosity toward the foreigner; there are occasional demonstrations and riots; stones are thrown over the wall and the top bricks are constantly being knocked off. Gatekeepers and night-watchmen (who ever seem to suffer from insomnia because of their heavy responsibilities) are not effective. A change for the good is that dogs can now be vaccinated against rabies. Considering everything I was convinced we needed and should keep this dog.

The dog felt she needed us too—that was quite apparent from the first. For three days she stayed under a chair in the safety of her adopted home, then she decided to accompany her two newly acquired mistresses on all their comings and goings. She jumped through windows to get into their classrooms, onto the piano bench during chapel to implant a swift, unexpected kiss on the cheek of the pianist, onto the top of the station wagon lest she be left alone after having found friends she loved and with whom she had made up her mind to live.

Then it was that we learned that Rinnie, for that was the name we gave her, had been taught to lead, and also that she submitted obediently, though sorrowfully, to being tied. We learned also that she could be fierce with those who teased her, that she ran after those who ran and also after moving bicycles. We were not too good at restraining her, and we could not have her tied all the time.

It was evident that we could not keep such a dog, but neither were we willing to dispose of her unless we could find a good home for her. Two young ladies from a very lonely station in the Nuba Mountains came to stay with us for a while about that time, and they asked to take Rinnie back with them. So on the evening of their departure we took our unsuspecting friend on a chain to the station, prepared to bid her goodbye. But it was not to be—additional papers were required. The obliging attendants said the ladies could take the dog into their apartment with them, but a 34-pound pet on a day-and-night trip in an apartment which might accommodate strangers as well as themselves did not seem the right solution. No, we would keep Rinnie until some other missionaries were traveling to the Nuba Mountains and send her in the box car.

But when the young ladies reached their station they wrote back that the man missionary who lived there would have no dog on the place (some missionaries are queer, aren't they?) however much his colleagues wanted her, so that door was closed to Rinnie.

In the weeks which followed many of the children who had screamed at the sight of Rinnie when she first came became her fast friends, and all of the boys who work for us became her loyal supporters. But incidents occurred which caused an-

noyance and anxiety. Finally one day a group of children in the street called her to the barred gate, threw stones at her and ran. Over the high wall she went, and downed one of the little culprits. We decided that was just enough—the very next day we must find a new home for that canine.

That night I was sleeping alone in a bed on the veranda. When I wakened to hear frantic barking and found my dog standing beside me trying as best as she knew how to warn me of danger, I sat up and became conscious of a man standing at the foot of my bed. The light of a full moon made it possible for me to recognize that he was a stranger. I believe I would have been afraid had not Rinnie been beside me. I "sicked" her on him, and called the servants and the police, and resumed my slumbers.

The next day the teachers with whom I had consulted about giving Rinnie away and my good friends, the young men who work for us, immediately came to the conclusion that the Lord had allowed the incident to occur so we would not give up our dog. I was not loath to concur, and Rinnie remains.

She is still jealous of our attentions to little ones, she is annoying to some of our missionary colleagues; she definitely is not a dog which lets strange children play with her. We regret her shortcomings, but we thank God for the feeling of safety which we and our boarders feel because of her presence, and we thank Him, too, for her loyalty and affection.

PROGRAM SUGGESTIONS

Reminiscent of Chaucer's *Canterbury Tales* or of Longfellow's *Tales of a Wayside Inn*, is the material for April program of Stories! Stories from the excellent book, *They Reach for Life*; stories about "Some of Our Own" faraway and nearby.

Mrs. Harold Sittig, in her highlight review of *They Reach for Life* (pp. 387-391), incorporates stimulating program suggestions, too. Her own thorough study and attendance at conferences in preparation for writing these reviews is evident—and we appreciate her "labor of love."

Everybody loves a story; April program leaders should select carefully the ones used, for within reasonable program-time limitations no leader can use *all* of them. Recommend that everyone read the book.

Wouldn't it be thrilling to have stories given "a la Chaucer or Longfellow"—by several good story tellers—carrying out the idea, simply, but well planned! Between stories use a stanza or two of fine missionary hymns, as solo, or group singing, No. 356 of our new *Hymnbook*.

Find and mount photographs of "Some of Our Own" (pp. 392-405) to accompany stories of these fine Christians. Perhaps it is a temptation to tell about the missionaries who "found" these nationals. No, do not do it this time! Let the national Christians—our own—be central! How many in your group have met one or more of these, or others of our national Christians, who have been in America? Ask informally. You may be surprised at the personal anecdotes. Further, ask how many have met *any* Christians who have come to America as students, or to participate in meetings.

Suppose everyone in your group, previous to your meeting, has read *They Reach for Life* and the March Magazine articles! What will you do? Rejoice in it, and thank the Lord that you have such a dedicated group! What a good time you may have sharing opinions, bringing in supplementary stories, asking and answering questions, clarifying problems!

Concurrent Problems to Ponder:

1. To what extent, and on what continents, are the wars of the 20th century responsible for the determination of people "to think for themselves" in ways that seem revolutionary?

2. What implication of revolutionary trends is there in the changing of the name, "The Colored Methodist Episcopal Church" to "The Christian Methodist Episcopal Church?"

3. What revolutionary trends have started since the Desegration Law of our Supreme Court? Is the Protestant Church ahead of or lagging behind the government on the race issue?

4. What is your opinion about the wisdom of the National Council of Church in sending a deputation of nine Protestant leaders who will leave on March 9 for a ten-day stay in Moscow, then the reciprocal visit of Russian churchmen to the U.S.A. in early June? What is the purpose? What good might these deputations accomplish?

Hands Up, Please, If You Can Answer: Where will you go *now* to see the following people who are "going about doing good in the name of Christ"—Keis Gidada, Halana Mikhail, Canon Chandu Ray, Gutamo Rufo, Daka, Fikry, Samuel Habib, Alice Boulis, Naima Simaan, Helen Todechenee? Why not strengthen them with your prayers?

One Great Hour of Sharing

MAHMOUD LEARNS TO BE A GOOD NEIGHBOR

By MARGARET CONNING LEWIS

MAHMOUD moved his sore leg to a more comfortable position between the cool, clean sheets of his bed in Kennedy Memorial Hospital, Tripoli, Lebanon. It was strange to lie, for the first time, on a high bed so far above the floor.

As he watched the other children on their white-covered beds in two rows down the big room, he felt lonely. He missed the home where he lived with Amin, his big brother, and his gray blanket in the corner farthest from the door. He missed his brother's wife and children, and his own small brothers.

He hoped that Amin would sell all his newspapers, so that he could buy enough food for all the family that day.

In this Christian hospital he had eaten good food and had drunk milk. Through the bandages on his legs he could smell the soothing medicine that the doctor had put on his burns. Amin had said it was best that he come here.

Sighing, he straightened his leg slowly and carefully under the covers. So many new things had happened that day!

First, there was the long, painful walk with Amin, all the way from the camp where they lived with other Arab refugees from Palestine.

Then came their wait for the American doctor. During the long time they sat there with many other people, a stranger had come and told

The Good Samaritan

them stories about someone named Jesus, who had also lived in Palestine. This Jesus had healed a man who couldn't walk at all, and another who had always been blind. That was all Mahmoud could remember.

Next, the American doctor finally called him in, and gently pulled the cloths from Mahmoud's leg and side. He said to Amin: "You should have brought your brother to us long ago. It will take a great deal of time and medicine, and many skin graftings to make the boy well. We will have to have patience."

Suddenly, Mahmoud was roused from his revery by the children's voices calling, "A story! Please, a story!"

The tall, smiling stranger who had told the stories about Jesus earlier that day walked smiling into the room. Some of the children jumped down from their beds and ran to him. The man spoke to them as if he knew them well, and then walked straight to Mahmoud's bed.

Little Mahmoud's recovery was made possible largely through funds provided by the "One Great Hour of Sharing," United Appeal, to which hundreds of thousands of Protestant churches all over America contributed. This year's observance in many churches will take place on March 11. The United Presbyterian Church supports the "One Great Hour of Sharing" appeal on Easter Sunday, April 1, 1956.

This story, a gift from Church World Service, may be shared with the children in our homes and churches. Its author, Mrs. Lewis, has worked as a director of religious education for the N. Y. City Mission Society.

"Here's a new boy," he said. "Welcome! I am Pastor El Khal. I will be coming to see you often."

After that he asked Mahmoud some questions and listened to the boy while he told him about the big pan of boiling milk that had tipped over on him in the refugee camp. Then he moved a chair to the center of the room and said: "Today my story is one which Jesus, himself, told people to help them be happier."

Mahmoud pulled himself higher on his pillow and listened carefully to a story about a traveler who was attacked by robbers on the steep road from Jerusalem to Jericho. He felt sorry when the poor man was robbed and beaten, and was sorrier because no one would help him.

He was relieved to hear that a kind stranger finally stopped and put soothing medicine on the traveler's bruised body, helped him up on his donkey, and took him to a safe place to be cared for. But that wasn't all. Jesus had told the listening people: "And so the man's best neighbor was the sympathetic stranger who had never seen him before. Each one of you should learn to be kind and thoughtful, a good neighbor to everybody who needs help."

As Mahmoud listened, and later while he ate his good food and talked to Selma, the little girl in the opposite bed, he thought, "How can I be a good neighbor here in the hospital? My legs hurt so, and I don't feel very well. What can I do?"

Selma was turning the pages of a book. "I wish I could read the words under the pictures," she said, "but my mother has no money to send me to school."

Mahmoud knew at once what he could do.

"I will teach you how to read," he said eagerly. "My brother, Amin, taught me. Every day I will help you. We will ask Pastor El Khal for books."

Mahmoud liked helping Selma because she learned quickly. There were days, though, when he felt too sick to give her a lesson. As the swelling and infection in his scalded legs slowly disappeared, the American doctor began grafting new skin on the burned places. They looked better, but after the treatments Mahmoud was glad to lie quietly in his bed in the children's ward.

As he grew stronger he learned hymns which the children sang at Sunday services, and after a while he helped the American doctor's wife lead the singing. He looked at pictures that told the story of Jesus, in a little lighted box you held up to your eyes. His favorite of all was the one about the traveler who had been robbed and beaten, and the kind stranger. Always he was on the lookout for new ways of being a good neighbor. He talked to new children who came in and tried to keep them from feeling lonely. Pastor El Khal taught him to tell stories and after that he repeated them to children as they looked at pictures through the viewer.

Many weeks and months passed happily, and then it was time for Mahmoud to go home to his brother's small shack made of sheets of tin. He wanted to be with his family again, but on his last evening in the children's ward, he leaned against his soft pillow, remembering.

He remembered how the cold wind whistled in at night and how hungry he had often been. He knew he would miss the warm, soft bed, the clean sheets and towels, and the good food. He would miss Pastor El Khal, the doctor and his wife, the nurses—everyone at the hospital. Selma had gone home to the refugee camp, but all the other children here were his friends, too. He would miss telling them stories.

Well, he could tell stories about Jesus to the children of his family. He could teach them to read, and to sing hymns. Perhaps he could help to earn money for their food, but he would surely try to help them be the kind of neighbors Jesus wanted them to be.

Then they, too, would be happy.

NEWS FROM AFAR

Pakistan and India

MRS. CHARLES A. STEWART, Associate Editor, Gujranwala, Pakistan

PASRUR TRAVELING DISPENSARY

The interesting time of year for those of us who do evangelistic work in the Punjab is in November when the weather becomes cool enough that we can live in tents while itinerating in the villages. It has always seemed to me that the Evil One finds ways to prevent us from going to camp early. This year interference from an unexpected source delayed our distribution of relief clothing. Once out, we have had more work than we could do properly. My practice has outgrown my time, energy, and resources. The sight and sound of our green Jeep truck has become the call for too many people to come for medicine, especially considering that I do not have trained help. At our first camp we actually counted almost two hundred patients some days, and turned away many, besides those who, becoming discouraged, left without attention. In that section the people are not only weakened by the ever-present malaria, dysentery, and trachoma, but are prey to vitamin deficiency diseases, since they eat a large amount of rice.

I cannot remember a year when the weather has been so favorable for camping. We had no inconvenience from rain, except that once the threat of it caused us to move prematurely. One day as we were in the midst of dispensing medicine my workers began to put pressure on me to move at once, because if a heavy rain came the water would come into our tents, and we would also not be able to travel on the canal road. We hurriedly gave medicine to those who had come at the proper time, and with late-comers clamoring for attention and clouds lowering, we prepared to move. With what regret I left, for although I could not see the smoke from a thousand villages where the Gospel had not been preached, I could see from where I stood several where there were Christians who needed and wanted not only medicine but Bible teaching, also many villages where we longed to preach to non-Christians.

At this camp to which we fled in such haste the illiterate young girls and even some older women were interested in learning Bible stories. Some learned as many as eight so that they could recite them the last day when we had a little program for them. They would come at night to the tents of the Bible teachers and were loath to return to their homes, even though it was cold and they shivered in their thin garments.

At our first camp we met a young man who is interested in Christianity, and we are hoping and praying that he will have the courage to become a Christian. One day at another camp he came to our Sunday service, tying his horse near the place where he sat. It neighed vociferously.

"Will someone please take that horse away," said the preacher.

I feared the youth would leave, but he returned and listened intently, even repeating the Lord's prayer with us.

Our young convert who accepted Christ last year and leaving all—home, inheritance, relatives and friends, is still holding fast to his faith in spite of loneliness and heartache. At Christmas he debated whether to spend his vacation with a friend or come to our compound. In the end he came, saying that it would have been pleasant to visit the young man, but he wanted to come to the mission compound. *Marie E. Cash*

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut, Egypt

WEDDING BELLS RING LOUDLY!

Great rejoicing in school today! Candy is being passed! Everyone is laughing delightedly. All are discussing the good news given out at teachers' morning prayers. Julia will be married day after tomorrow at 5 P.M. in Cairo at the Ezbekieh church.

Who is Julia, the happy bride? Julia is one of my unforgettable characters. She is youthful (despite being past middle age), attractive and very able in countless ways. She has been our head kindergarten teacher for more than a quarter of a century. The whole community rejoices at her good fortune and likewise the whole community grieves at her leaving her kindergarten teaching. She has truly shown herself a genius all these years—thirty-five of them to be exact. She has an enviable way with small children.

And as a special reward for devotion to the children of Egypt, lo, these many years, her marriage includes among numerous other strong attractions a baby girl of five months.

Who is the lucky groom? He is a highly esteemed druggist here in Tanta, of the same national origin as Julia. He is an elder in the church to which Julia also belongs. He has been a widower for several years. He has personally been caring for his infant motherless granddaughter since the daughter's death when the child was born.

What could be more ideal than this union in which both parties need each other so much? Naturally one who has already given thirty-five years to faithful teaching has a well-earned right to lay down the chalk, the pencil, the slate and the slate pencil. But except for God's opening this door to a home of her own her prospects of security for her years of retirement were dark indeed. The mission has no pension plan for its local employees such as she. It offers only a legal indemnification at retirement. This for most of our workers is not enough to smooth the way in the declining years.

As for Julia, we know she will walk in her new home "with a perfect heart" and may all joy be hers.

Eulalia D. Grether

Upper Nile Mission

MRS. ALEXANDER C. WILSON, Associate Editor, Malakal, Upper Nile Mission

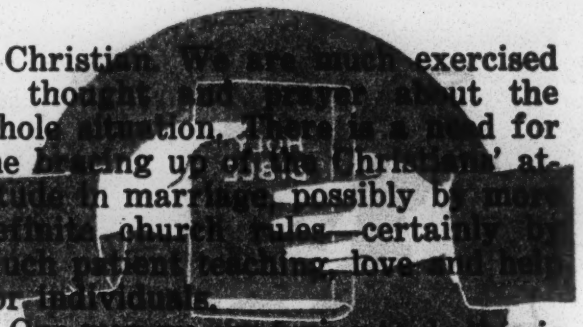
THE NUERS AT LER

Before giving our latest news, a few details about Ler to put it on the map for those who are not familiar with it. The station is among the Nuers (same tribe as at Nasir and Wanglei).

Ler was started in 1932 by C.M.S. The A.U.P.M. took it over in 1953. It has a hospital and a boys' school; a church building, but only the beginnings of a real church among the people. Now that the Robb McLaughlins have been posted here we hope that the church life will soon take a more definite form in the eyes of the Christians, so that they themselves feel more responsible for such matters as the use of the church collection; who is going to thatch the church roof, etc. Robb has plans for organizing the choice of the first elders and the training more adequately of the teachers and dressers who now help to lead the services. If only the Christians would realize there must be some connection between faith and life.

The main burden of this letter is to ask your prayers for the women and home life. There is as yet no baptized Nuer woman here. Those of you who know about tribes where

the bride price is cattle, will know how that affects the whole family life. There is no marriage relationship as we know it. The woman is *bought* with cattle and is regarded as a *bought* thing. There are only two happy Nuer homes in her) in others, continual strife and trouble. The woman has no idea how to look after children. She sees all disease, as coming from the gods, evil eye, etc., hence there is no point in keeping children clean and free from flies. A man who shows any affection for his children is regarded as unmanly by Nuer standards. To be manly he should beat his wife—and does! Where the full bride price has not been paid there is continual trouble with the wife's family. In some of these troubled homes the husband is



a Christian. We are much exercised in thought and prayer about the whole situation. There is a need for the bringing up of the Christians' attitude in marriage, possibly by more definite church rules—certainly by much patient teaching, love and help for individuals.

One way we are trying to do this is in a weekly welfare clinic recently started, where after checking the children we have talks with the mothers on preventing diseases. We have some lively discussions as we try to teach them the truth, but it becomes ever more clear that they must be freed from their old beliefs by the gospel of Christ.

Hospital work is increasing rapidly and we desperately need a nurse! Is it You?

Betty West

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Ghimeera, Ethiopia

A DAY

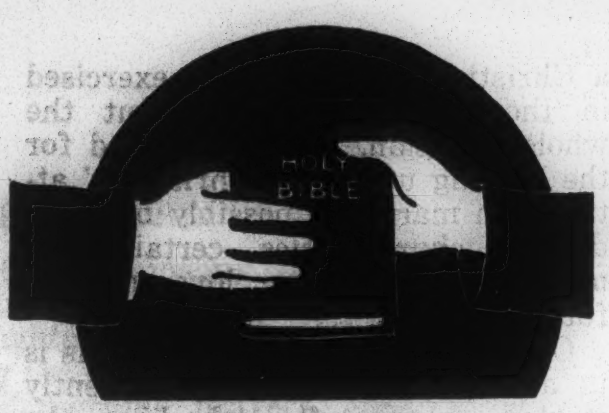
THIS might be your day and it might be the day which dawned for another, but let's just pretend that it is ours. The opportunities are unlimited when you let your imagination run wild, like mine does at times. We are back in the old days in Ethiopia when we had no other transport but the back of the, well—the sometimes steady and faithful, old mule. The travel was much slower than you can remember and you think of the long hard trip that Mary took in the weeks before Jesus was born and are glad that you do not have to go through such an ordeal. But after breakfast, we decide that we must determine why Olympia did not come to school last week. The mule is awaiting you and with a friend, you started out toward the town two miles away. Mr. Mule decided to try out your patience and so you tugged and strained at the leather straps and hope that you can arrive at your destination in one piece.

Olympia was one of the children of a merchant who has made his money in the early coffee trade. He wished an education for his children and so brought them over to the Mission and begged that something be done. A school was started and little by little a partial education was given to them. Yea, they too were His Children and needed His loving care, given through the hands of His servants, the missionaries! The call was made. Another merchant lived nearby. His wife had two wee boys. Were they too young to be in the school or could we manage to help them also? The Opportunities given to us in those days were not so unlimited, but we did so want to use every one we possibly could.

On our return we noticed that the tiny clinic was crowded to capacity and we stopped our mule to greet the crowd and to see the doctor. Busy as he can be, giving healing of the body and help for the spirit at the same time. The blind in body, in mind and in spirit came and in coming were given help for the body, education for the mind and pointed to the One who gives health to the Spirit.

Those days are gone, but the work remains the same in spirit. The Jeep runs in some of the Mission stations instead of the mule, but the days are full and the time is never enough for the tasks which open before our missionaries. The stations have become five, Sayo (Dumbi Dol-

(*Continued on Page* 439)



Receive the Bible

O Come and

"Challenge Accepted

By MRS. WALLACE ROG

WORSHIP CENTER: An arrangement of fruits is a natural. Impress that "all good things are gifts from above" by placing an open Bible before the arrangement..

SONG: #194 S.C.W. "When We Walk With the Lord"

Before singing 1st stanza read 2 Sam. 22:31,
Before singing 2nd stanza read Psa. 7:1,
Before singing 3rd stanza read Jer. 17:7,
Before singing 4th stanza read Psa. 5:11,
Before singing 5th stanza read Prov. 3:5,6.

(A Soloist and Reader would be effective.)

SCRIPTURE: Num. 13:6, 16-25. (The Leader should read the rest of the 13th chapter and also the 14th.)

"Give thanks for heroes that have stirred
Each with the wonder of a word,
But all thanksgiving for the breed
Who have bent destiny with deed."

Hastings

Caleb, who "hath followed Me fully" and Joshua, "the servant of the Lord" stood fast in a "minority opinion" even when threatened with stoning. Both men were continually *seeking;* to know God's will, to follow it, and to serve Him in every way they could. Their complete obedience to His commands required great courage, which absolute Faith gave them.

The rabble of slaves that Moses had led out of Egyptian bondage were now an organized, formidable nation. The "promised land" was before them; their leaders ready to guide them into it. A representative from each tribe was sent to "spy out the land"; first from a mountain top perspective and then by traveling through it. Forty days later they returned to report. The twelve agreed on what they had seen—"The land flows with milk and honey"—but that ended their agreement. Their conclusions proved ten were pessimists, but two were optimists, optimism based on religious trust.

The spirit of approach to a problem dominates its interpretation. Dr. Fosdick writes: "Not so much what life brings to us in her hands, as what we bring to life in our spirits, make the difference between people." Caleb and Joshua, each a "man in whom is *the* Spirit" evaluated the problems of possession with faith that "The Lord is with us: fear them not." To the ten the obvious difficulties minimized God, but to these two, God minimized the difficulties. The former measured themselves against the obstacles and were afraid; the latter measured those same obstacles against God and were ready "to go in and possess the land." Facts were not disputed but conclusions were. The minority of two, with God, made a powerful majority.

As the twentieth century Christian Church works to fulfill the Great Commission, we too, are a minority, unless we are constantly *seeking* to know His Will, and knowing, to follow it in service acceptable to Him. The footsteps of the Fellowship take us to the summit of self-sacrifice. Advancement and ascent will be made in ratio to our willingness to be perfected in the love of God expressed in the practical endeavor of earnest, consecrated lives.

The price of progress in Kingdom Building is costly. Only as we "wholly follow the Lord" can the Church be wholly victorious in overcoming those issues, attitudes, and institutions that are morally and spiritually wrong. Slums, sharecropping, economic injustices, and social inequalities are but a few "giants" we must battle.

t Us Worship

Caleb and Joshua"

os Angeles, California

Read the Bible

Insurmountable? No! For complete, constant allegiance to God's claims assures ultimate victory. May each of us serve in this volunteer minority with total indifference to selfish considerations, and to human opinions.

"Be strong and of good cheer (courage), and I will be with you" Deut. 31:23.

"Minorities, since time began—
Have shown the better side of man.
And often in the lists of time
One man has made a cause sublime."

Paul Lawrence Dunbar

PRAYER TIME: Ask for short prayers

Of Praise—for minority heroes, the power of Faith, the availability of His help;

Of Petition—that we will seek His will, that we will seek to serve, and that we will seek to grow in Faith.

Additional Resources:

Hastings—*Greater Men & Women of the Bible*

Zondervan—*Bible Characters*

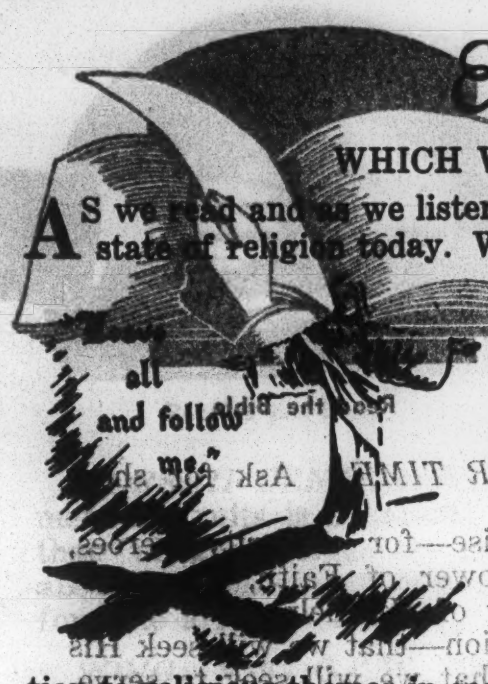
Matheson—*Representative Men of the Bible*, Vols. 1,3

Do You Know Caleb and Joshua?

(*Read the parts of Numbers, Deuteronomy, Joshua that concern these men.*)

1. Why were the Israelites in Egypt? Why did they leave? What leader took them across the Red Sea and toward Canaan?
2. How far is Egypt from the Jordan River? How long were Israelites on the way? How long does it take to travel that distance today?
3. What right had the Israelites to take Palestine?
4. Who possesses this land today? Is all peaceful there now?
5. Who sent spies into Canaan? Why? How many?
6. How many returned singing the "Grasshopper Song" (It's no use. We can't do it and we won't try); the "Hero Song" (We are not cowards. We can do it, and we will)?
7. What is the danger of a "grasshopper view" of self, family, or nation?
8. On what did all agree? Disagree? What did the people decide?
9. Did the majority exaggerate? The minority underestimate dangers?
10. What attention is given, or should be given, to minority reports?
11. What happened during the ensuing half century to the "grasshopper singers"? to the "hero singers"?
12. Of all who left Egypt, who entered Canaan? Why these?
13. Compare the leadership qualifications of Moses and Joshua. What do you learn about Joshua in Numbers 27:18?
14. Compare Joshua and Caleb as to capabilities and responsibilities. What training did each have for his work?
15. How many years were spent in the "Wilderness"? Why that number?
16. What change must have taken place to the people that made them finally ready to enter the Promised Land?
17. Locate on an O.T. map various places connected with Caleb and Joshua.
18. What type of land did Caleb choose for his inheritance?
19. What song do young people like to sing that gives Joshua's strategy in conquering Jericho? Who really won the battle?
20. In this revolutionary era what lessons may we learn from the conquest of Canaan?

Editorials



WHICH WAY ARE WE GOING?

As we read and as we listen we are constantly being informed about the state of religion today. We may wonder which of the varying reports are really "sign pointers" in this revolutionary age.

Producers and merchants of Christmas cards, also of convalescent and some other types, are stating that the demand for religious-centered cards is increasing. A big calendar-producing company has decided to feature religious instead of "lovely-lady" pictures. Why? Because customers ask for them. The highest-ever percentage of church members in the U.S.A.; the greatest year of total benevolent giving; the attention to religious themes in secular literature; the marvelous power of Billy Graham to turn the attention of people toward God; the ecumenicity of organized Christian groups; the manifest "Seeking, Ever Seeking" attitude of thousands of people—all of these things would seem to indicate that at last Christianity is making a real impact on humanity.

On the other hand, we find those who carefully point out flaws here and there, in what they call an era of veneered piosity or empty-shell religiosity. They call attention to bold newspaper headlines and to radio and TV reports of unparalleled crimes, senselessly devoid of any justifiable motive, to lowering moral, physical, mental and spiritual restraints, and to untold heartaches caused by drink and harmful drugs. We have delinquency (which knows no age limits), for let us remember that when children are delinquent it is usually because the adults that circumscribe their lives are carelessly indifferent by practice and precept to the spiritual growth of the children.

Which, then, is predominant today—Christ or chaos? Who can say? Who knows? History will reveal the answer sometime. But of one thing we may be certain now, and this one thing should be strengthened by our three-months study "The Christian Mission in a Revolutionary World": If each Christian seriously and humbly tries to let every influence be noble that goes out from his or her life, no one can doubt that the sum-total influence of Christians will be sincere and good. This study theme should demand of us more than a parallel evaluation of the good and bad, in order to arrive at conclusions concerning the state of present-day Christianity. Real good will come only as we seriously attempt to answer His call, "Leave all and follow me." Then our footsteps will be found in the shadow of His cross. Then we will not be shoddy imitators of Christianity, unworthy even in our own estimation. Through His grace and power our lives will not only be beautiful in His sight, but we will help others to live beautiful lives.

In thinking of this month's worship theme it is impossible to forget the challenge of Deuteronomy 34:9: "Moses had laid his hands upon him" (Joshua). Christian growth in one's own life takes time; likewise, Christian teaching that helps others, takes time. The instruction Moses gave to Joshua, and that Joshua heeded, was not done in a hurry, but through forty years. Therefore it lasted. It is impossible to teach a person or a

(*Continued on Page* 426)

JOINT ADMINISTRATION OF FOREIGN MISSIONS
A NEW DEVELOPMENT IN CHURCH'S LIFE

Rapid progress has been made in implementing the 1955 General Assembly's action uniting the administration of all its overseas work under a single Board of Foreign Missions including women members nominated by the Board of Directors of the Women's General Missionary Society. The new Board was constituted in New Wilmington, Pennsylvania, on August 2 and has held three meetings. Its membership now consists of 18 men and 9 women.

The members are: Mr. Evan B. Alderfer, Dr. J. Donald Almes, Dr. Vincent D. Beckett, Mr. Albert Cairns, Mr. James Clark, Dr. John H. Eastwood, Dr. Henry S. Evans, Dr. Roy E. Grace, Mr. Maurice Hartman, Rev. George Henderson, Mrs. Charles L. Hussey, Mrs. George W. Hutton, Dr. Donald C. Irwin, Mrs. Joseph R. Lemon, Mr. J. M. Letton, Miss Edith L. McBane, Mrs. Arthur B. McBride, Rev. James McConnell, Dr. William Millen, Mrs. Russell K. Montgomery, Mr. Fred Neuhauser, Mrs. Thomas R. Sarver, Mrs. H. Ray Shear, Mrs. Jacob C. Stacks, Dr. T. C. Strangeway, Mr. James Watson and Dr. W. Bruce Wilson.

Of the nine women members, empowered to serve until the 1956 General Assembly, two are from Philadelphia, one from New Wilmington, and one from Detroit. They are experienced in presbyterial and national WGMS work. The remaining five, from the Pittsburgh area, are members of the Women's Board as well as of the Board of Foreign Missions.

Officers elected by the new Board are: Dr. Roy E. Grace, president; Mrs. Arthur B. McBride, vice president; Mrs. Charles L. Hussey, recording secretary. New committees were formed, with women participating in every committee.

Steps are being taken to change the constitution and by-laws of the former board to harmonize with the instructions of the General Assembly. The manual for missionaries is likewise being revised.

The new Board has taken action to complete the enrollment of single women missionaries in social security and to provide for their enrollment in the pension plan under the Board of Ministerial Pensions and Relief.

Since the start of its new fiscal year on February 1, the new Board of Foreign Missions is operating on a combined budget which includes WGMS funds for foreign work, and is based on the needs of the denomination's total work abroad.

***Edith L. McBane,* Recording Secretary of Women's Board**

FREE HELPS AVAILABLE

The 1956 edition of *Five Minutes for Missions* is now available free upon request. Copies have been mailed to every pastor and Sabbath School Superintendent, but many other workers in the Sabbath School and missionary societies will find them useful in teaching and in program planning.

Three of these stories are directed to the adult level being centered on the life and work of the church itself.

Three are directed to the youth level and three are particularly adapted to junior and primary age groups.

Other helps are still available. Request your copies soon—Offset Pictures of Missionaries, Anuak Project Packet.

Address all requests for above literature to—The Promotional Department, c/o U. P. Board of Foreign Missions, 401 W. Chelten Avenue, Philadelphia 44, Pa.

ATTENTION! DELEGATES TO THE 1956 WGMS CONVENTION!

A recommendation was presented to the 1955 Convention

> **"that the basis of representation of Presbyterials at the WGMS Convention be changed from the present plan (two delegates for the first five auxiliaries and one delegate for each additional five auxiliaries) to the plan followed by the General Assembly of one delegate for each seven auxiliaries or major fraction thereof—each Presbyterial to have at least one delegate."**

Since approval of this recommendation would involve a change in the by-laws no action was taken but the matter will be voted on at the Canton Convention this year.

What Does It Mean?

At present a Presbyterial with 70 auxiliaries is entitled to 15 delegates; under the new plan it would have 10. A Presbyterial of 100 societies now is permitted 21 delegates; it would have 14. A Presbyterial with 5 societies now is allowed 2 delegates; it would have 1 under the new plan.

Why Is It Suggested?

1. It seems more realistic. Few Presbyterials ever send the full number of delegates to which they are entitled—the expense is too great. A more attainable goal might challenge us all to greater effort.
2. Only as each Presbyterial sends *all* the delegates to which it is entitled is the Convention truly representative. A lower goal might help accomplish that end.
3. We would be using the same proportion—one in seven—that General Assembly follows.

Who Suggested the Change?

A special committee of fifteen Presbyterial Treasurers, appointed in 1954 by the president of the WGMS, working with the Isaiah 41:6 Committee brought this as one of a group of recommendations. (See page 686 of the July-August issue of *Missionary Horizons*)

What Should You Do?

Think it over. Talk it over in your Presbyterial. Go to the Convention prepared to vote intelligently.

THE WGMS CONVENTION—CANTON, OHIO. JUNE 11 to 14, 1956

1. Registration and all meetings will be held at the First Presbyterian Church, corner of West Tuscarawas Street and McKinley Avenue, in the heart of downtown Canton, Ohio.
2. Provision has been made for all delegates and visitors who make reservations in advance, to reside at the St. Francis Hotel on West Tuscarawas Street, one block east of the church.
3. All who desire accommodations for the Convention please write before April 1, 1956, to the Chairman of the Registration and Assignment Committee—Mrs. John Eakin, 2618 Ninth Street, S.W., Canton, Ohio. Please enclose registration fee of $2.00.
4. Rooms will be available to accommodate two, three, or four persons. Single rooms may be reserved at a slightly higher rate. Every room is equipped with bath and radio.
5. Room and board will cost $25.00 for the Convention period, including tips but *not* including breakfast. Breakfast may be secured at the St. Francis Hotel.
6. Three luncheons and four dinners will be served in the dining hall of the church, where all the meetings will be held.

Mrs. W. W. Scheel, Chairman of Publicity Committee

TRANSPORTATION INFORMATION TO WGMS CONVENTION

Through *Missionary Horizons* you have been informed of the possibility of special buses from the Pittsburgh Greyhound Depot for those from the Pittsburgh, Pa., area and from adjoining areas, attending the Convention at Canton, Ohio, June 11-14.

These special buses will also stop enroute at local Greyhound Depot at East Liverpool, Ohio, at approximately 11:00 A.M., (D.S.T.) to pick up passengers, but at the same cost as from Pittsburgh, Pa.

COST: Round trip from Pittsburgh, Pa., to Canton, Ohio.....$4.40

SCHEDULE FOR SPECIAL BUSES:

June 11—Leave Pittsburgh .....10:00 A.M., D.S.T.
June 11—Arrive Canton ..... 2:00 P.M., D.S.T.

* * * *

June 15—Leave Canton ..... 9:00 A.M., D.S.T.
June 15—Arrive Pittsburgh.....12:00 noon, D.S.T.

In order to determine the exact number of passengers making round trip on special buses between Pittsburgh, Pa. and Canton, Ohio; and also in order to determine the exact number of passengers making one-way trip either going or returning, kindly tear off and return the following Questionnaire as soon as possible to Mrs. Russell K. Montgomery, 9 Pocono Drive, Pittsburgh 20, Pa. At present do not send money.

QUESTIONNAIRE—Answer *Yes* or *No*

I will make *round-trip* in Special Bus from Pittsburgh (or pick up stop) to Canton .....

I will make *one-way* trip in Special Bus between Pittsburgh (or pick up stop) and Canton; going ..... or returning .....

I am departing from Pittsburgh Greyhound Depot.....

I desire to be picked up at East Liverpool, Ohio .....

Presbyterial .....

Name .....

Address .....

ATTENTION WGMS CONVENTION PASSENGERS COMING FROM WEST

Via the Pennsylvania Railway, the round trip from Chicago, Ill., to Canton, Ohio, $25.25 including tax. However, if tickets are purchased in groups of three or more, the fare is approximately 25% less than price quoted. These passengers must travel in both directions as a group. Contact your ticket office regarding this group ticket and also regarding *possible changes* in schedule.

Leave Chicago CST	8:30 A.M.	or	Leave Chicago CST	11:00 P.M.
Arrive Canton EST	4:40 P.M.	or	Arrive Canton CST	6:38 A.M.
Leave Canton EST	7:21 A.M.	or	Leave Canton EST	10:05 A.M.
Arrive Chicago CST	1:40 P.M.	or	Arrive Chicago CST	3:40 P.M.

GONE HOME FOR CHRISTMAS

MANY hearts were saddened by the sudden death of Miss Ruth Elta Findley when she was struck by an automobile and instantly killed on Sabbath evening, December 18, 1955.

Miss Ruth E. Findley

Ruth E. Findley was for many years a Presbyterial Missionary under the Women's Board. She served in different places, but for the longest period in Southern California, where she was instrumental in laying the foundation of a number of churches which are now prominent. They began as small groups of women and children under her care and were nurtured into the beginning of a congregation. This was fine work. But to me her greatest achievement was her work during the war in defense areas, where people flocked from all over the country. Fathers and mothers worked in the plants and the children were left to roam the streets. This was a heaven-sent opportunity to Ruth, who gathered them into Bible Clubs and gave them the first religious training many of them had ever had. At one time she had seven hundred children in different groups. Through them many parents were reached. Only the Master whom she served knows the good she did.

For the last six years Ruth had served as church visitor for the Florence Avenue, Los Angeles Church, bringing to the work her usual enthusiasm. She was to close her work there at the end of the year so the church planned a reception for her after the evening service, Sabbath, December 18, when by words and gifts they could show their love and appreciation of her and her work.

It was a lovely last experience for in crossing the street in front of church that night she was struck by a car and indeed "went home for Christmas."

I worked with Ruth Findley for several years while in charge of Presbyterial work and found her one of the finest Christians I have ever known. She put her life in the Lord's hands and constantly sought His guidance. She was devoted to the Women's Board and its work, both home and foreign, and the Board had no more loyal worker in any field.

In a letter written to me just a week before her death she said she did not know what her next work would be, but quoted, "I know not what the future hath of wonder and surprise, Assured alone in life or death His mercy underlies." That sums up her life of trust and on that note she went home to experience the wonder and surprise of heaven.

Mrs. Edgar B. Murdoch

RUTH FINDLEY

"WHAT is your life? It is even a vapor that appeareth for a little time and then vanisheth away."

Yes, James was right. We choose to glide over the shock of the sudden-

ness and the tragedy of Ruth Findley's "going" and speak rather of her "going Home for Christmas"—as her pastor said. And we have tried to imagine the joy it would be to her parents "Over There" when she came bounding in, just as she did in her childhood, and hear her shout, "Merry Christmas to you both." They had been waiting for her these long years there in the mansions prepared by their Lord whom they had all loved and served so faithfully and well. Now Ruth has arrived—not worn and jaded after a long harrowing illness with much pain and suffering, but fresh from school with grades all recorded, and records all turned over to the office, desk cleared and school dismissed. Nothing remained to be done but to say farewell and receive the surprise gift from the people who loved her and wished to show her, by a token gift, their appreciation of her work and service among them.

Ruth Findley was but a name to me when I lived in the East and read the church papers and the magazine put out by the women of the church. Her name appeared frequently in Presbyterial reports as a Presbyterial missionary. When she had graduated from college and had made the best possible preparation for the teaching profession, she applied to the Women's Board for foreign-field appointment. But because she had a difficulty in hearing, she was rejected, because keenness in detecting sounds seems to be an essential in learning the languages of our foreign friends. So the foreign-mission loss was the home-mission gain.

She threw herself into American Mission service with the same ardor she had dedicated to the Foreign Mission cause. She kept her intelligent interest in all that concerned the Kingdom of Christ. She knew missionaries, Home and Foreign, by name, and where possible, personally. She knew where needs were greatest and what they were. She knew where victories for Christ had been won and she knew how to thank and praise the Lord for each victory.

She knew how to pray. Her prayers revealed an intensity of petitions and a gratitude of mind and heart that was inspiring.

I have said that Ruth Findley was only a name to me until five years ago when I came to Los Angeles Presbyterial to live, and to enter into the activities of the church's organizations here. It was then I learned of the service rendered by this "Child of the King"—there are several large and flourishing congregations, with ministers and assistant ministers, with departments and housing accommodations for the several departments where she labored with a few children and perhaps a few women, in "the day of small things."

It may be the Presbyterial will miss her most, for her name appeared prominently in nearly every Convention. She was nearly always doing the work of some Presbyterial office.

How we shall miss her in the regular monthly meeting of the Presbyterial Prayer Group! She attended regularly and she knew what to pray for. She showed in her talks and in her prayers that she read what was prepared for us to read by our several Boards and that she kept in touch with both foreign and home workers by letters or visits.

Is the inspiration she created to cease? Who will come forward to awaken in us a desire and a keen determination to follow the Lord more closely and to know His will more clearly and to do His work with more love and devotion in 1956 than ever before? Heaven is nearer and dearer to us all, now that she is there. There is one more ready to welcome us when we arrive in that "Home" prepared for us, too!

Anna A. Milligan

INFORMATION TO CLEAR CONFUSION ABOUT LITERACY PROJECTS

PROLOGUE to the Statement on Dr. Laubach:

United Presbyterians have thrilled to the success of the literacy movement in the modern missionary enterprise and the great strides forward this movement has taken under the direction of Dr. Frank Laubach. In recent years Dr. Laubach has been the guiding hand and inspiration of the Church and Mission centered literacy programs conducted by the various Missions abroad and coordinated through the National Council of Churches in America.

Dr. Laubach has severed his relations with this group in recent months, and now works through another group of similar name whose literacy projects are still doing great service to mankind but are secular-centered. In order to clarify this relationship the Executive Board of the Division of Foreign Missions released the following statement at Dayton, Ohio:

Donald Black

STATEMENT ON COMMITTEE ON WORLD LITERACY AND LITERATURE RELATIONS TO FRANK C. LAUBACH AND WORLD LITERACY, INCORPORATED

For many years the Committee on World Literacy and Christian Literature has been the church-centered missionary agency for attacking the problem of illiteracy and for increasing the resources of Christian literature in mission fields. Dr. Frank C. Laubach has been known throughout the world as the guiding spirit of the literacy arm of this movement. In order to increase its means, the Committee in 1951 organized World Literacy, Incorporated, as a fund-raising auxiliary.

This auxiliary, World Literacy, Incorporated, has now withdrawn from its relation to the Committee on World Literacy and Christian Literature. Dr. Frank Laubach has chosen to work through World Literacy, Incorporated, and to raise funds for that organization. Its purpose, and the purpose of Dr. Laubach, is to give major attention to literacy projects in cooperation with UNESCO, governments, and other secular agencies.

In order that pastors, church members and local councils of churches may not be confused by two organizations with similar names, the following should be kept in mind:

(1) *The Committee on World Literacy and Christian Literature is the church-related agency for literacy and literature programs overseas.* It is sponsored by thirty-nine American Protestant denominations and agencies who give full endorsement to the Committee, and whose representatives direct the Committee's program. It is the official agency of the National Council of Churches in its literacy and literature outreach overseas.

(2) Its literacy projects and literature programs abroad are developed in cooperation with the church or the mission on the field.

(3) All contributions by church groups or individuals to the work of the Committee on World Literacy and Christian Literature are expended for this Christian missionary and church-related program, and not for government or private enterprises.

(4) The Committee's Executive Secretary is the Rev. Floyd Shacklock, Ph.D., and its Treasurer is the Rev. William N. Wysham, D.D.

The address is: Committee on World Literacy and Christian Literature, 156 Fifth Avenue, New York 10, New York.

President's Page

YE ARE THE LIGHT OF THE WORLD—Matt. 5:14a

WE are the instruments by which darkness is to be dispelled. Jesus intends to use us, His disciples, to illumine the world.

Light enables us to see the physical world, both its beauty and ugliness. In reality, it is the life of the physical world. We have received the light from Him. "That was the true Light, which lighteth every man that cometh into the world." John 1:9. The purpose and value of light is obvious—it is effective only as it is used. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5:16. So Christians become the hope for life in the spiritual world, as they point the way to Him.

These passages from the Scriptures lead to another. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." James 2:17-18.

What a responsibility, what an opportunity! as we realize that we are the ones, the only ones, that are to break down the barriers that separate people from Christ and from each other. This concern and regard for one another is set forth in John 15:12, "This is my commandment, That ye love one another, as I have loved you." And again in Ephesians 4:32, "Be ye kind one to another, tenderhearted, forgiving one another."

How can we fail, how can we become apathetic, when we realize that all power comes from God? Even us, co-workers with Him whose controlling love in our lives gives us new attitudes, new purposes. But we have failed, we have been apathetic some of the time. Do we ever strive as Jesus did? How can we shake off this lack of Christlike endeavor?

There is but one answer. It is to commune closely every day with God in the Name of Jesus Christ, seeking His power and His guidance that "greater works than these shall he do;" John 14:12b. Come in humility and a knowledge of failure without Him. Come with a sincere faith in prayer being a two-way communication. Why pray, if we do not expect an answer? And finally come with an understanding of the needs and love for those for whom we pray. "This is the victory that overcometh the world, even our faith." I John 5:4b.

God—let me be aware!
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground, unseeking for the light,
Soul never aching for a wild-winged flight,
God, let me be aware!

God—let me be aware!
Stab my soul fiercely with others' pain,
Let me walk seeing their horror and stain
Let my hands, groping, find other hands,
Give me the heart that divines, understands.
Give me that courage, wounded, to fight.
Flood me with knowledge, drench me in light;
Oh, keep me eager just to do my share,
God—let me be aware! —*Miriam Teichner*

Mrs. Joseph P. Stevens, Second Vice President, 1956 WGMS Convention

On X-Change Horizons

THE EXCUSE NAPKIN

The new pastor was making the rounds of his parish inviting those whom he had not seen in church to come and worship. There were many polite excuses, but one lady was quite frank.

"Oh!" she replied, "We don't like the people in that church. We go to the Drive-In Church. You don't have to dress up and meet a lot of people, or worry about collection and being asked to do things. The children play on the back seat and Dad and I have a real rest."

Maybe the expression on the minister's face pricked her conscience a little for she hastened to add, brightly.

"But if I could live my life over again, I'd be a missionary! It must be wonderful to be a missionary!"

Probably not many lives would be greatly changed by a second chance, or God in His infinite love and mercy would have included it in his plan of salvation. Like the servants in the parable of the pounds, we all start evenly with one life to invest for Him. If we are willing, like the first two servants, we may make it a paying investment. Then again, in times of doubt and fear, like the third servant, we wrap our opportunities of serving the Lord in a firmly woven napkin of excuses. We feel that He is a hard master and is expecting too much of us when we are asked to teach a Sunday School class, to sponsor a youth group, or to serve on some committee.

"I really haven't time." "Someone else could do it a lot better." "I just don't understand young people." "I'm afraid I don't know the others on the committee." Oops! There goes a shining opportunity for service, disappearing in the folds of that handy Excuse Napkin!

We really don't intend to cheat God, any more than the servant did who carefully wrapped up his lord's pound for safekeeping until he called for it. He was an honest man. Sometimes, hearing the other two servants eagerly comparing notes on their investments, he may have wished he were sharing their joy and enthusiasm. Only when his lord returned and called for a report, did he really understand what he had done. The willing servants came with joy and went on to greater usefulness, while this unhappy man's last opportunity was taken away and given to another. Now is the only time we have to do God's will, and the King's business requires haste.

Mrs. Harold Giffen

APPRECIATION

Mrs. Charles K. Dickson, featured with Mrs. George Sembeguya, on the front cover of January Missionary Horizons, *has written her thanks for a complimentary copy. She said, "The Flood Disaster Committee of Connecticut will use the money given by the African women for children's work in one of our worst-hit areas."*

WHICH WAY ARE WE GOING?

(*Continued from Page* 418)

nation hurriedly. You are disappointed when your best Christian thought is not accepted. You are disappointed because sometimes your best missionary-meeting plans fail to draw the unreached-for-missions people in your church. If you believe what you are saying in your missionary meetings and in your Church School classes, then after forty years, you may be confident there will be others to continue your work! They will be worth the making. Joshua was rooted because Moses took time to work with him through many years.

Which way are we going? That depends upon us, our teachability and patience and willingness to follow Him now, and always.

This And That From Here, There, And Everywhere

→END RACIAL BARS, STUDENTS URGED. Upwards of 3200 college-age students—half of them coming from overseas countries—were challenged at the 17th Quadrennial Conference of the Student Volunteer Movement (Dec. 27 to Jan. 1), to bring to bear the full impact of their Christian faith in correcting conditions of injustice and inequality where ever they exist around the world.

Primary among these are barriers of ignorance, and prejudice which segregate people on the basis of race. Under the general conference theme, "Revolution and Reconciliation" there was much concern in plenary sessions and in scores of smaller meetings of students and adult advisers concerning the role of the church and of the individual Christian in "today's world in revolution."

Julius Gecau, a native of Kenya, a graduate student at the University of Chicago, declared, "Africans are in revolt, not against white society, but rather against paternalism, racialism, economic and political domination by a small white minority.

The Rev. Richard Shaull, general secretary of the Brazilian Student Christian Movement, expressed belief that the Christian church was America's "most segregated" institution. To break down barriers, Christians must be ready to see the traditional forms of society disintegrate in favor of new forms as God's will is worked out in history."

Since its founding in 1886, the Student Volunteer Movement which is the missionary recruitment wing of the National Council of Churches, is credited with recruiting upwards of 20,000 U.S. youth for the home and foreign missionary service of the Protestant churches. This meeting at year's end was the largest of its type ever held in the Western Hemisphere and the first in which overseas students participated as full members—in contrast with the usual "visitor" status.—*The Religious Newsweekly.*

→MISSION JOBS IN U.S.A. AND ABROAD. Almost 2,000 separate listings for jobs with church missions in the U.S. and 75 overseas countries are given in the 11th annual edition of *Christian Horizons.* The 12-page pamphlet, the only comprehensive interdenominational outline of its kind, is published by the Student Volunteer Movement. Openings range from one for a secretary wanted by the United Presbyterian Church for a missions office in the Sudan, to one for a medical doctor wanted for work in a Methodist hospital in the Belgian Congo. General categories include education—teachers, librarians and school administrators; business administration; agricultural work; evangelistic and general church and medical work.—*Religious Newsweekly.*

→MILLIONS FOR MISSIONS. The Board of Foreign Missions of the Presbyterian Church in the U.S.A. (Northern) has adopted a budget of $7,839,574—the largest in its history. The Foreign Mission Board of the Southern Baptist Convention has also projected for 1956 the highest budget in its history, $7,501,081.—*World Associates News Letter, IMC*

→MISSIONARIES GO FROM INDIA TO AFRICA. A young Indian family have become missionaries from the United Church of North India in Bombay to the city of Nairobi in East Africa. They are sent from the same church from which, years ago, David Livingstone set out for Africa after visiting India. This is the first venture of this group of churches in sending a missionary to another country.

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh, Pa.

"Only when thine arm
In sense of weakness reaches forth to God,
Wilt thou be strong to suffer and to do."

MEMORIAL THANK OFFERING

$100.00 Given

62. In memory of Miss G. Ethel Forbes. By her niece, Ruth A. Riethmuller, Glenshaw, Pa.

SENIOR LIFE MEMBERS
$25.00 Each

809. Mrs. Barbara Rees, Cleveland, O. By a friend.

810. Mrs. William Yates, Cleveland, O. By Mrs. Ruth Swaney.

811. Patricia Ann Johnson, Hubbard, O. By Mrs. Helen Geiger.

812. Mrs. Anna Akin, Lakewood, O. By Mrs. A. M. Allen.

813. Mrs. Carl Yueker, Cleveland Heights, O. By Mrs. Horace Thayer.

814. Mrs. W. J. Beach, Cuyahoga Falls, O. By Mrs. W. J. Henstock, Cleveland.

815. Mrs. Florence Crawford, East Cleveland, O. By a friend.

816. Mrs. John Jardine, Youngstown, O. By her aunt, Mrs. Cyrus C. Edwards.

817. Mrs. George E. Myers, Youngstown, O. By Mr. & Mrs. Cloyd M. Myers.

818. Mrs. Palmer C. O'Niel, Youngstown, O. By Aunt Jessie.

819. Mrs. William G. Carson, New Wilmington, Pa. By Mrs. Everett Morgan.

820. Mrs. John J. Greenlee, Akron, O. By her daughter, Sara Greenlee.

821. Mrs. Allan J. Robinson, Akron, O. By Mary Ewing Missionary Society.

822. Mrs. Herbert F. Bowman, Warren, O. By Mrs. John Q. Campbell.

823. Mrs. Blanche Coulbourne, Youngstown, O. By Mrs. Edna G. Smith.

824. Miss Sue Dickey, Youngstown, O. By Mrs. H. E. McClenahan.

825. Mrs. Ralph Lynch, Youngstown, O. By Miss Sue Dickey.

826. Mrs. Earl Magee, Youngstown, O. By Mrs. Lotta Baldwin.

827. Mrs. Pearl Marriott, Youngstown, O. By Mrs. Lotta Baldwin.

828. Mrs. Robert Cook, Cleveland, O. By Mrs. Iva Williams.

829. Mrs. Homer J. Dobson, Cleveland, O. By Mrs. Grace Young.

830. Miss Madeline Cooke, Cleveland, O. By friends.

831. Mrs. Lucille Mast, Cleveland, O. By Mrs. G. Gordon Evans.

832. Miss Marion Stewart, Cleveland, O. By her mother, Mrs. Frank Stewart.

833. Miss Lillas Kelso, Cleveland, O. By Miss Madeline Cooke.

834. Mrs. Nellie VanAuker, Youngstown, O. By Mr. & Mrs. Albert B. Stocker.

835. Miss Ann Jenkins, Akron, O. By Kindergarten Dept. Goodyear Heights, S. S.

836. Mrs. Kenneth Clifton, Hubbard, O. By Mrs. Wade Masters & Mrs. Wilbert A. Brown.

837. Mrs. Frank Worz, Hubbard, O. By Mrs. Spencer Beasley & Mrs. John Logan.

838. Mrs. Wade Masters, Hubbard, O. By Mrs. Fairman Gilberg & Mrs. Kenneth Clifton.

839. Mrs. John Pressley, Barberton, O. By Women's League.

840. Mrs. Virginia Briil, Barberton, O. By Sabbath School, First Church.

841. Mrs. George McGuckin, East Palestine, O. By Mrs. Margaret Quay.

842. Mrs. C. W. Beight, East Palestine, O. By Mrs. Jay T. Lowry.

843. Miss Dorothea White, Youngstown, O. By Miss Marie White, in memory of Irma J. White.

844. Mrs. James Corry, Youngstown, O. By Mrs. Lyda Harding.

845. Mrs. Ralph Bock, Warren, O. By Mrs. James Scott.

846. Mrs. B. J. Fritz, Warren, O. By Mrs. David McClelland.

847. Mrs. Luella Baldwin, Warren, O. By Mrs. C. E. Rausch.

848. Mrs. J. A. Hay, Warren, O. By friends.

849. Miss Barbara Green, Youngstown, O. By a friend.

850. Miss Ann Reed, Youngstown, O. By a friend.

851 Miss Ruth Reed, Youngstown, O. By a friend.

852. Mrs. Thomas S. Backus, Youngstown, O. By her husband & son.

853. Mrs. Emma Nevin, Beaver, Pa. By Lillian McDole.

854. Miss Maxine Conway, New Castle, Pa. By her mother, Mrs. Leila M. Conway.

855. Miss Hazel Toepher, New Castle, Pa. By Mrs. Martha Stone.

856. Mrs. Betty Reed Finnessy, New Castle, Pa. By her mother, Mrs. Jessie N. Reed.

857. Mrs. Florence Francis, New Castle, Pa. By a friend.

858. Mrs. James Headland, New Brighton, Pa. By Mr. & Mrs. John Hickey.

859. Mrs. Oliver Duvall, New Castle, Pa. By a friend.

860. Mrs. Marie Cook, Aliquippa, Pa. By members of New Bethlehem WMS.

861. Mrs. Jean Rohm, Aliquippa, Pa. By members of New Bethlehem WMS.

862. Mrs. Walter Hopper, Beaver Falls, Pa. By a friend.

863. Mrs. W. A. Richardson, Beaver, Pa. By Mrs. Robert D. Fleming.

864. Mrs. C. B. Barton, Beaver, Pa. By Mrs. Robert D. Fleming.

865. Mrs. Simon S. Renner, Beaver, Pa. By Mrs. Raymond P. McDermitt.

866. Mrs. Melvern Campbell, Beaver, Pa. By Mrs. J. O. Campbell.

867. Mrs. Charles A. Morris, Beaver, Pa. By Maxwell Missionary Society.

868. Mrs. Harriet Glenn - In Mem. By her husband, R. C. Glenn, New Castle, Pa.

869. Nettie M. Hanna, New Castle, Pa. By self.

870. Mrs. Frank E. Hanna, New Castle, Pa. By her husband.

871. Mrs. Mamie Craig, Hookstown, Pa. By Hanover WMS.

872. Mrs. Marie McCoy, Aliquippa, Pa. By her children thru Hanover WMS.

873. Mrs. Floyd Smock, New Castle, Pa. By friends.

874. Mrs. Roy Ziegler, New Castle, Pa. By friends.

875. Mrs. Orland Ritchie, Beaver Falls, Pa. By Mrs. L. W. Fry.

876. Mrs. Dale Long, Aliquippa, Pa. By Raccoon WMS.

877. Miss Janet M. Crawford, Beaver, Pa. By self.

878. Mrs. Bertram D. McMillen, Beaver, Pa. By Mr. Bertram D. McMillen.

879. Mrs. Edw. Walter, Ellwood City, Pa. By Mrs. Mabel Springer.

880. Miss Mary Jane McKnight (on furlough from The Sudan), By Mrs. Mabel Springer.

881. Mrs. Theodore S. Wright, New Brighton, Pa. By Miss Melrose Hawkins.

882. Mrs. R. J. Barron, New Castle, Pa. By friends.

883. Miss Sara Fields, New Castle, Pa. By self.

884. Mrs. E. Earl McElheny, New Castle, Pa. By friends.

885. Mrs. Charles B. Caruthers, New Castle, Pa. By friends.

886. Mrs. J. O. Davies, New Castle, Pa. By friends.

887. Mrs. D. C. Yoho, New Castle, Pa. By friends.

888. Miss Iva Mae Caughey, Beaver Falls, Pa. By Miss Mary E. Lane.

889. Mrs. Arthur Neff, Beaver Falls, Pa. By Mrs. H. B. Plummer.

890. Mrs. William Zeigler, Ambridge, Pa. By a friend.

891. Mrs. Ralph McClymonds, Portersville, Pa. By Mountville - Portersville WMS.

892. Mrs. Edith Davis Yoho, Aliquippa, Pa. By Beatrice E. Davis.

893. Mrs. Fred Frese, Aliquippa, Pa. By Mr. Fred Frese.

894. Mrs. Emma King, Dayton, O. By Corinth Guild.

895. Betty Heykoop, Ezel, Ky. By Miss Elizabeth Newcomb.

896. Mrs. Mary Nickell, Ezel, Ky. By Jeanette C. Alter Missionary Society.

897. Mrs. John Small, Dayton, O. By friends in WMS, First Church.

898. Miss Roberta Jane Butler, Dayton, O. By Rev. & Mrs. Vernon Butler.

899. Mrs. Norman Morris, Dayton, O. By friends in Florence Mabon Circle.

900. Mrs. Elsie Bashford, Frenchburg, Ky. By a friend.

901. Mrs. Arthur Gathman, Frenchburg, Ky. By Mr. Arthur Gathman.

902. Mrs. Velma Wysong, Hamilton, Ohio. By Mrs. Stanley Kapp's S.S. Class.

903. Mrs. Karl W. Krucker, Hamilton, Ohio. By a friend.

904, Mrs. R. C. Bornstein, Hamilton, Ohio. By a friend.

905. Mrs. Wilbur Cox, Hamliton, Ohio. By the WMS.

906. Mrs. Eleanora Morner - In Mem. By Miss LaVerna Stevens, Hamilton, Ohio.

907. Mrs. John Zimmerman - In Mem. By Mrs. George Kendall, Hamilton, Ohio.

908. Mrs. Maxine Buck - In Mem. By John & Helen Mehl, Hamilton, Ohio.

909. Mrs. Nellie Line - In Mem. By Monroe, Ohio, Missionary Soc.

910. Mrs. J. Wayne Thomas, Richmond, Ind. By a friend.

911. Mrs. J. Wayne Thomas, Richmond, Ind. By a friend. (some other friend.)

912. Mrs. Donald Williams. Richmond, Ind. By Kelso Mendenhall.

913. Mrs. John Pickett, Richmond, Ind. By a friend.

914. Mrs. Mabel Stuck, Richmond, Ind. By Mrs. David Bell.

915. Miss Mary Kappel, Middelton, Ohio. By WMS.

916. Mrs. Mary Marshall, Whitinsville, Mass. By K. M. Huston Missionary Soc.

917. Mrs. Ina Eichenfeldt, Providence, R. I. By a friend.

918. Miss Sarah J. Boyd, Fall River, Mass. By Mrs. Esther Fleet.

919. Mrs. William Randall, Fall River, Mass. By Mrs. David C. Morrison.

920. Mrs. John Shepherd, Fall River, Mass. By Misses Marcella & Roberta Stirling.

921. Mrs. H. Davol Langley, Fall River, Mass. By Mrs. Ralph E. Loper.

922. Mrs. John B. Hawes, Quincy, Mass. By WMS.

923. Mrs. Charles J. MacDonald, West Newton, Mass. By Mrs. Philip MacAskill, in memory of Mr. MacAskill

924. Mrs. Frederick MacGregor, West Newton, Mass. By Newton WMS.

925. Mrs. Beatrice Mougo, West Newton, Mass. By Newton WMS.

926. Mrs. Gerard Ratchford, West Newton, Mass. By Newton WMS.

927. Miss Mima Megaughin, Providence, R. I. By a friend.

928. Mrs. Virginia Riddle, Providence, R. I. By a friend.

929. Mrs. Margaret Scott Carnell, Somerville, Mass. By Cambridge WMS.

930. Mrs. Nell MacLeod, Holbrook, Mass. By Quincy Golden Circle.

931. Mrs. Gladys Pettingell, Holbrook, Mass. By Quincy Golden Circle.

932. Mrs. W. H. Thompson, Omaha, Nebr. By WMS of South U.P. Church.

933. Mrs. E. E. McMillan, Omaha, Nebr. By a friend.

934. Mrs. J. H. McMillan, Omaha, Nebr. By a friend.

935. Miss Vina Reid, Omaha, Nebr. By a friend.

936. Mrs. W. M. Napier, Ewing, Nebr. By Mrs. Robt. MacLachlan, Atkinson, Nebr.

937. Mrs. Virginia Emmel, Columbus Junction, Ia. By a friend.

938. Mrs. Lee Hunt, Ainsworth, Ia. By her daughter, Hazel Hunt.

939. Mrs. George E. Koehler, Ainsworth, Ia. By Women's Association.

940. Mrs. A. G. Davidson, Stanwood, Ia. By her husband.

941. Mary Dyer, Washington, Ia. By Dr. & Mrs. E. L. Haney.

942. Miss Henrietta Lackey, Washington, Ia. By two friends.

943. Mrs. T. E. Tuttle, Washington, Ia. By her mother, Mrs. E. L. Stewart.

944. Mrs. Nora Yakle, Monmouth, Ill. By Eva D. Huey Society, West Side.

945. Miss Glendora Shaver, Monmouth, Ill. By Mrs. W. J. Turnbull through McClanahan Circle.

946. Mrs. Carson Dowell, Monmouth, Ill. By a WMS friend, First Church.

947. Mrs. Wayne Johnson, Monmouth, Ill. By a WMS friend, First Church.

948. Mrs. Anna Willard, Monmouth, Ill. By a friend in WMS.

949. Mrs. Cavart Bigger, Biggsville, Ill. By her husband & son, Philip.

950. Mrs. James C. Elliott, Toulon, Ill. By Mrs. Eva Turnbull.

951. Miss Nellie Elliott, Toulon, Ill. By Mrs. Eva Turnbull.

952. Mrs. Ross Montgomery, Monmouth, Ill. By Sugar Tree Grove WMS.

953. Miss Joanna Vellenga, Monmouth, Ill. By Mrs. Lulu Birbari.

954. Miss Lois Findley, Monmouth, Ill. By friends in World Fellowship Missionary Soc.

955. Mrs. Thomas J. White, Monmouth, Ill. By friends in World Fellowship Missionary Soc.

956. Mrs. Thomas H. Hamilton, Monmouth, Ill. By friends in World Fellowship Missionary Soc.

957. Ruth Pauline Bunn, Monmouth, Ill. By her parents.

958. Mrs. Harold Wade, Hutchinson, Kansas. By her parents, Mr. & Mrs. Charles Oyler.

959. Mrs. Ada Harrison, Hutchinson, Kansas. By friends.

960. Mrs. Eldon Treaster, Glen Elder, Kansas. By Mr. & Mrs. Orville Treaster.

961. Mrs. Forest Wilson, Jetmore, Kansas. By friends.

962. Mrs. Ray Wilson, Jetmore, Kansas. By friends.

963. Mrs. Harry Craghead, Jetmore, Kansas. By friends.

964. Mildred Heasty Allen. On furlough from Egypt. By Dr. & Mrs. A. R. Heasty.

965. Mrs. Glen Winters, Viola, Kansas. By two friends.

966. Judy Anderson, Jetmore, Kansas. By Teen-Age Girls' Society.

967. Mrs. Harry E. Hartnett, Zenith, Kans. By her husband.

968. Mrs. Alvin Johnson, Sterling, Kans. By friends.

969. Miss Martha Hay, Sterling, Kans. By friends.

970. Mrs. E. M. Ruddick, Sterling, Kans. By Mr. & Mrs. Joe Haynes.

971. Mrs. Robert Gordon, Lyons, Kans. By Mrs. D. B. Ricker.

972. Mrs. Charles Baker, Sterling, Kans. By friends.

973. Mrs. Anna Brown, Newton, Kans. By WMS.

974. Mrs. Earl Bennett, Arkansas City, Kans. By her family.

975. Mrs. Jack Givens, Arkansas City, Kans. By Bessie Orr Society.

976. Mrs. Robert Cunningham, Mineola, Kans. By parents, Mr. & Mrs. Frank Tedford.

977. Myrtle Wilinski, Hammond, Ind.

978. Catherine Cornwell, Hammond, Ind.

979. Ina May Six, Baghdad, Iraq. By her husband, through the Church, Hammond, Ind.

980. Mrs. Albert J. Boelke, Evanston, Ill. By granddaughters, Nancy Brown & Peggy Martin.

981. Ladonna Fay (Mrs. Warren), Sandwich, Ill. By Mrs. Ben McCleery.

982. Mrs. Agatha Hampton, Waterman, Ill. By Mr. & Mrs. John Boyle.

983. Mrs. Herbert E. Kinney, Oak Park, Ill. By a friend.

984. Mrs. Fred Ashby, Oak Park, Ill. By a friend. friends.

985. Mrs. Katherine C. Nelson, Oak Park, Ill. B

986. Mrs. Martin Kling, Oak Park, Ill. By Mrs. Tom Bird & Mrs. Jennie Bos.

987. Miss Florence Bradburn, Chicago, Ill. By Ethel M. Matthews.

988. Katherine Z. Howard, Chicago, Ill. Anonymous.

989. Lorraine McMackin, Chicago, Ill. Anonymous.

990. Mrs. Marie Golden, Broadview, Ill. By Community Church Guild.

991. Mrs. L. E. Melvin, Chicago, Ill. By Chatham WMS.

992. Mrs. Richard E. Wilkin, East Chicago, Ind. By a friend.

993. Mrs. Raymond Patterson, Sparta, Ill. By Lamplighters.

994. Mrs. Jimmy Clark, Cartter, Ill.

995. Mrs. Lloyd Turnbull, Cartter, Ill.

996. Miss Nancy Blair, Coulterville, Ill. By WMS.

997. Mrs. Laurence Bouas, Coulterville, Ill. By parents, Mr. & Mrs. C. J. McKelvey.

998. Mrs. Pearl Weshinsky, Marissa, Ill.

999. Mrs. John McGough, Marissa, Ill. By Mrs. Pearl Eckert.

1000. Mrs. Alex M. Fullerton, Marissa, Ill. By Mrs. Chas. Dickey & Mrs. Wm. S. Dow.

1001. Miss Karen Johnson, Marissa, Ill. By Misses Clara & Florence Mathews.

1002. Mrs. M. Branstetter, St. Louis, Mo. By Women's Assoc. of Third Church.

1003. Mrs. Laura McDill, Sparta, Ill. By WMS.

1004. Mrs. E. H. McClure, Sparta, Ill. By WMS.

1005. Mrs. W. M. Beattie —In Mem. By her daughter, Hazel Jean Beattie, Sparta, Ill.

1006. Mrs. Frank Collins, Sparta, Ill. By Lois Boyd Circle.

1007. Mrs. Nolan Prest, Coulterville, Ill.

1008. Mrs. Ralph McKinley, Tilden, Ill. By WMS.

1009. Miss Bertha Bean, St. Louis, Mo.

1010. Miss Vera Katzung, St. Louis, Mo.

1011. Mrs. Dorothy See, St. Louis, Mo.

1012. Mrs. Gertrude Torrence, St. Louis, Mo.

1013. Miss Clara Wildfong, St. Louis, Mo.

1014. Mrs. Mary Steel, Richmond Heights, Mo. By Mrs. Robert Patterson.

1015. Mrs. Eileen Senne, Richmond Heights, Mo. By Mrs. Harland Speer.

1016. Miss Addie Collins, Richmond Heights, Mo. By Mrs. Jacob Lashley.

1017. Mrs. Ira Dodd, Richmond Heights, Mo. By Mrs. Jacob Lashley.

1018. Miss Rose Nyman, Seattle, Wash. By a friend.

1019. Mrs. Ann Preuss, Seattle, Wash. By self.

1020. Mrs. C. Harris, Seattle, Wash. By her daughter, Edith Bowen.

1021. Mrs. Beth Adams, Seattle, Wash. By self.

1022. Miss Ruby Toms, Seattle, Wash. By Self.

1023. Mrs. Doris Benedict, Seattle, Wash. By Mr. & Mrs. W. D. Morrison.

1024. Mrs. Edward A. Le Penske, Seattle, Wash. By friends.

1025. Mrs. Floyd Myers, Seattle, Wash. By Mrs. F. R. Armstrong.

1026. Miss Florence Rygg, Seattle, Wash. By parents, Mr. & Mrs. B. S. Rygg.

1027. Mrs. Jennie Curry, Seattle, Wash. By Mrs. Edward Base.

1028. Mrs. J. M. Condit, Seattle, Wash. By Mrs. Edward Base.

1029. Mrs. Morris Welch, Seattle, Wash. By Mrs. Earl Russell.

1030. Ms. George Kipper, Seattle, Wash. By a friend.

1031. Mrs. Rebecca McKeon, Mt. Vernon, Wash. By the Women's Council, U. P. Church.

1032. Mrs. Lloyd Barnhill, Granger, Wash. By Mrs. Ethel Burnett.

1033. Mrs. Ben Swier, Granger, Wash. By Mrs. Ethel Burnett.

1034. Miss Hallie Koster, Everett, Wash. By friends in WMS.

1035. Mrs. Jennie Ritchie, Tacoma, Wash. By Ethel K. Glenn WMS.

1036. Miss Harriet Schweinler, Tacoma, Wash. By Ethel K. Glenn WMS & a friend.

1037. Mrs. A. H. Wagner, Des Moines, Ia. By her aunt, Mrs. R. E. Eland.

1038. Mrs. A. H. Jencks, Des Moines, Ia. By Mrs. R. E. Eland & Mrs. A. H. Wagner.

1039. Eleanor Sawhill, Des Moines, Ia. By Mrs. John Sawhill & Mabel.

1040. Doris Pace, Des Moines, Ia. By Mrs. C. T. R. Yeates.

1041. Mrs. Russell Namanny, Des Moines, Ia. By Mrs. Dale K. Hess.

1042. Bessie Nelson, Des Moines, Ia. By her sister, Blanche Nelson.

1043. Mrs. E. H. Berl, Des Moines, Ia. By Mrs. H. L. Harper.

1044. Danny Anderson, Des Moines, Ia. By mother, Mrs. Roy Anderson.

1045. Mrs. Henry Pinckney, Winterset, Ia. By Mrs. John F. Veltman.

1046. Charlotte Stewart, Albia, Ia. By her sisters, Lodema & Violet Stewart & Velma Derby.

1047. Mrs. Eugene Holley, Grinnell, Ia. By a friend.

1048. Margaret Cannon, Des Moines, Ia. By Elizabeth Cannon.

1049. Margaret Laughead, Des Moines, Ia. By Helen E. Hubler.

1050. Helen Rawhouser, Des Moines, Ia. By self.

1051. Rhoda Ireland, Des Moines, Ia. By self.

1052. Mrs. Helen Jones, St. Charles, Ia. By family.

1053. Mrs. Beulah Anderson, St. Charles, Ia. By her children: Wilma, Charles & Alice.

1054. Mrs. Janie Hamilton, Ewart, Ia. By her husband & WMS.

1055. Mrs. Rena Hamilton, Ewart, Ia. By her husband, son & Ewart WMS.

1056. Rachel Morris, Winterset, Ia. By Mabel Sawhill.

1057. Hazel Lehman, Winterset, Ia. By Mrs. Flora Sawhill & Mrs. Harold Sawhill.

1058. Mrs Bryant Denniston, Newton, Ia. By Mrs. Roy W. Denniston.

1059. Mrs. Lloyd Lane, Newton, Ia. By Mrs. G. H. Nollen.

1060. Mrs. Grace Forsythe, Albia, Ia. By Marion Brawdy.

1061. Mrs. George Regan, Des Moines, Ia. By Knox WMS.

1062. Mrs. Harriet Brame Lewis, Townsville, N. C. By herself.

1063. Miss Marguerite Fowler, Andes, N. Y. By M. Ella Turnbull Society.

1064. Mrs. Emma Hadley, Bovina Center, N. Y. By a friend.

1065. Mrs. Olia Lane, Bovina Center, N. Y. By a friend.

1066. Mrs. Edward Sawhill, McDonald, Pa. By Mrs. Carl Keefer.

1067. Mrs. Robert Holloway, De Lancey, N. Y. By Cabin Hill WMS.

1068. Mrs. Robert Stevens, De Lancey, N. Y. By Cabin Hill WMS.

1069. Mrs. Kathleen Holmes, DeLancey, N. Y. By a friend.

1070. Mrs. Maurice Russell, Hamden, N. Y. By a friend.

1071. Mrs. Thomas R. McMillan, De Lancey, N. Y. By a friend.

1072. Mrs. Caroline Stoop, De Lancey, N. Y. By Mrs. Margaret Ruff & Mrs. Helen Aikens.

1073. Mrs. Helen Aikens, DeLancey, N. Y. By Mrs. Cathleen Holmes, Mrs. Olive Hoag & Mrs. Alma Georgia.

1074. Mrs. Irving H. Wheat, Hamden, N. Y. By a friend.

1075. Mrs. Florence McCall, Delhi, N. Y. By Mundale WMS.

1076. Mrs. W. K. Adair, Davenport, N. Y. By North Kortright WMS.

1077. Mrs. Paul Waterman, Devenport, N. Y. By North Kortright WMS.

1078. Mrs. Emma Hanford, Oneota, N. Y. By WMS.

1079. Mrs. Ella Loker, Walton, N. Y. By West Brook WMS.

1080. Mrs. Raymond Blake, Delhi, N. Y. By a friend.

1081. Ruth Powell, Andes, N. Y. By friends in Girls' Circle.

1082. Mrs. James Keith, Reinbeck Ia. By Mrs. Ralph Moore, Grundy Center, Ia.

1083. Mrs. William Ballard, Reinbeck, Ia. By Merideth Palmer.

1084. Mrs. Robert Brandt, Reinbeck, Ia. By Mrs. Melvin Simonsen, Hudson, Ia.

1085. Mrs. Douglas Smith, Reinbeck, Ia. By Mrs. Wendell Fleming.

1086. Mae Dinsdale, Reinbeck, Ia. By Susie Young WMS, Amity Church.

1087. Mrs. Sophus Helm, Waterloo, Ia. By Mary & Martha Society.

1088. Miss Agnes Henderson, Traer, Ia. By Mrs. Wm. Henderson & Miss Lois Henderson.

1089. Mrs. Helen Smith, Reinbeck, Ia. By Mrs. Minnie Raum.

1090. Mrs. Anna Smoldt, Reinbeck, Ia. By WMS.

1091. Mrs. Mae Vest, Dinsdale, Ia. By Mrs. Edna Paton., Reinbeck, Ia.

1092. Mrs. Anna Benson, Clarion, Ia. By WMS.

1093. Mrs. Craig Nelson, Goldfield, Ia. By Emma Henry Soc.

1094. Mrs. Hermina Horn, Boyden, Ia. By Lillian McConnell Missionary Soc.

1095. Elizabeth Anderson, Goldfield, Ia. By Mae Rasmussen.

1096. Maude Henry, Goldfield, Ia. By May Rasmussen.

1097. Judy Clixby, Birmingham, Mich. By a friend.

1098. Lucille Schlaff, Birmingham, Mich. By a friend.

1099. Mrs. Park Wagg, Pontiac, Mich. By the Pioneer WMS.

1100. Mrs. Richard Hamilton, Detroit, Mich. By her husband.

1101. Mrs. Frank Williams, Detroit, Mich. By her husband.

1102. Mrs. Phillip Eckman, Detroit, Mich. By friends.

1103. Mrs. Frank Thewalt, Detroit, Mich. By a friend.

1104. Mrs. Charles Donley, Detroit, Mich. By Mrs. W. Baxter.

1105. Mrs. Carl Goetz, Detroit, Mich. By friends.

1106. Mrs. Bertha Hoffman, Pontiac, Mich. By friends.

1107. Mrs. Norma Palmer, Auburn Heights, Mich. By WMS.

1108. Elise Johnson, Detroit, Mich. By Dr. & Mrs. H. D. McCalmont.

1109. Myrlin Sturgeon, Detroit, Mich. By her husband, James J. Sturgeon.

1110. Eva Munro, Detroit, Mich. By a friend.

1111. Mrs. Thelma B. Isanhart, Auburn Heights, Mich. By Mary & Martha Soc.

1112. Mrs. Ross A. Jewell, Dearborn, Mich. By Women's Society, Cherry Hill U. P. Church.

1113. Mrs. Basil J. Quinn, Dearborn, Mich. By the WMS. Cherry Hill U. P. Church.

1114. Mrs. Betsy Minke, Pontiac, Mich. By a friend.

1115. Mrs. Eldon Powley, Pontiac, Mich. By her mother, Mrs. John Race.

1116. Mrs. Helen Hayes, Birmingham, Mich. By a friend.

1117. Mrs. Mary Williams Kunkel, Birmingham, Mich. By a friend.

1118. Mrs. Louis S. Petrie, Dearborn, Mich. By Rebecca Stevenson Bible Class.

1119. Mrs. Charlotte Fleming, New Kensington, Pa. By Senior WMS, Puckety Church.

1120. Mrs. Margaret Davis, New Kensington, Pa. By Good Samaritan Class.

1121. Mrs. Dorothy Coulson, New Kensington, Pa. By Y.W. Soc., Puckety.

1122. Mrs. Harry Silvis, Dayton, Pa. By Edna H. Bartram.

1123. Maranell Howard Fleming, West Palm Beach, Fla. By Dr. & Mrs. Orville J. Fleming.

1124. Miss Jessie Minteer, Worthington, Pa. By Mr. & Mrs. Herbert Milligan.

1125. Mrs W. Donald Minteer, Worthington, Pa. By Mr. and Mrs. Harry C. Minteer.

1126. Mrs. John Long, Worthington, Pa. By WMS in memory of Miss Maude Henry.

1127. Mrs. John P. Lafferty, Worthington, Pa. By WMS in memory of Miss Maude Henry.

1128. Mrs. W. S. Brotzman, Worthington, Pa. By Sara & Nancy Stewart.

1129. Mrs. Tillie McKee, Apollo, Pa. By Lois Kingan Mission Circle.

1130. Mary Louise Wood, Plumville, Pa. By Mary V. Hamill.

1131. Mrs. James M. Douds, Plumville, Pa. By Emabel Hamill.

1132. Mrs. Bruce Armstrong, Leechburg, Pa. By friends.

1133. Ruby Williams, Leechburg, Pa. By her husband & other relatives & friends.

1134. Mrs. Fred Peters, Worthington, Pa. By Esther Fleming Circle.

1135. Mrs. Robert Holben, Worthington, Pa. By Mrs. Fred Peters.

1136. Darlene Bulford, Sarver, Pa. By Miss Carrie McIntyre.

1137. Mrs. Milton J. Orr, Triadelphia, W. Va. By Rev. & Mrs. John F. Gray.

1138. Marion Claycombe, St. Clairsville, O. By Dr. & Mrs. Frank Montgomery.

1139. Mrs. Ada Giffen, St. Clairsville, O. By Mr. & Mrs. A. H. Mitchell.

1140. Mrs. Thurman Wilson, St. Clairsville, O. By Mr. & Mrs. Alex Fodor.

1141. Mrs. Glenn Watson, St. Clairsville, O. By a friend.

1142. Miss Emma Stewart, St. Clairsville, O. By Mr. & Mrs. George Zeyer.

1143. Miss Ruth Stewart, St. Clairsville, O. By Mr. & Mrs. George Zeyer.

1144. Mrs. W. C. Shambaugh, St. Clairsville, O. By her family.

1145. Miss Temperance Garden, Wheeling, W. Va. By friends of Dorcas Circle.

1146. Mrs. Edgar S. Hare, Wheeling, W. Va. By Mary E. & Jane T. Hare.

1147. Mrs. John E. Jamison, Wheeling, W. Va. By a friend.

1148. Mrs. Sam B. Morgan, Wheeling, W. Va. By a friend.

1149. Miss Verda Strasser, Wheeling, W. Va. By friends of Dorcas Circle.

1150. Mrs. Betty Williams, Wheeling, W. Va. By Dr. & Mrs. A. W. Webster.

1151. Mrs. J. R. Holt, Prairie Village, Kans. By Women's Council, Village Church.

1152. Mrs. R. E. Boxmeyer, Prairie Village, Kans. By Women's Council, Village Church.

1153. Mrs. Charles D. Jones, Prairie Village, Kans. By Women's Council, Village Church.

1154. Mrs. Art Johnson, Prairie Village, Kans. By Women's Council, Village Church.

1155. Mrs. Hugh Marsh, Garnett, Kans. By friends of Women's Assoc.

1156. Mrs. C. A. Pollock, Garnett, Kans. By friends of Women's Assoc.

1157. Theodosia Nelson, Manhattan, Kans. By the Anna M. Reed Missionary Society.

1158. Mrs. David Kelce, Pittsburg, Kans. By Mrs. W. V. Hartman.

1159. Miss Betty Burr, Pittsburg, Kans. By friends in WMS.

1160. Mrs. C. I. Huffman, Pittsburg, Kans. By friends in WMS.

1161. Mrs. A. L. Burgert, Pittsburg, Kans. By Mrs. Billie Payden.

1162. Mrs. Helen Sawyer, Pittsburg, Kans. By Mrs. Nell Wells.

1163. Mrs. C. J. Morrison, Pittsburg, Kans. By friends in Dorcas Missionary Soc.

1164. Mrs. J. E. Bartholomew, Topeka, Kans. By Mrs. Freda Montgomery.

1165. Miss Lula Mae Quick, Topeka, Kans. By a friend.

1166. Mrs. Ethel Doty, Topeka, Kans. By Mrs. Aurilla Reed.

1167. Miss Helen Mitchell, Topeka, Kans. By Miss Ona Tweedy, Glendale, Calif.

1168. Miss Ethel Funston, Topeka, Kans. By Miss Julia McKee.

1169. Mrs. Carroll Hill, Janesville, Wis. By Mr. & Mrs. William Merriam.

1170. Mrs. Harvey Considine, Portage, Wis.

1171. Mrs. Raymond McLaughlin, West Allis, Wis. By a friend.

1172. Mrs. Anthony Leban, West Allis, Wis. By a friend.

1173. Mrs. Frank Schleiter, West Allis, Wis. By a friend

1174. Mrs. Catherine Carlson, West Allis, Wis. By a friend.

1175. Mrs. Ethel Petri, West Allis, Wis. By a friend.

1176. Mrs. Alice Schrank, West Allis, Wis. By two friends.

1177. Miss Helen Finney, West Allis, Wis. By a friend.

1178. Mrs. Lloyd Schroeder, Janesville, Wis. By her mother, Mrs. Ross Mansur.

1179. Mrs. Emmett Arnold, Janesville, Wis. By her husband.

1180. Mrs. Minnie Mitchell, East Craftsbury, Vt. By a friend.

1181. Mrs. Myrtie Finn, East Craftsbury, Vt. By Mr. & Mrs. Harry Rowell.

1182. Mrs. Donald W. Minteer, Worthington, Pa. By Esther Fleming Circle.

1183. Mrs. J. Raymond Davison, Pittsburgh, Pa. By a friend.

1184. Mrs. George Thane Bartley, Glenshaw, Pa. By herself.

1185. Mrs. Jennie D. Saint, Glenshaw, Pa. By her daughter.

1186. Mrs. William Grau, Glenshaw, Pa. By a friend.

1187. Jean E. Stultz, Tanta, Egypt. By Mrs. Elmer Ressler.

1188. Erma Owen, Pittsburgh, Pa. By Mr. William Owen.

1189. Mrs. Richard Heigl, Sewickley, Pa. By Mrs. Edward Brant & Mrs. Ralph Groetzinger.

1190. Mrs. Stanley Weaver, Sewickley, Pa. By Mr. Stanley Weaver.

1191. Mrs. William H. Hoffman, Sewickley, Pa. By Mrs. Louis Wenzel & the WMS & Church Service Soc., Mt. Nebo.

1192. Mrs. W. J. Montgomery - In Mem. By her husband, Pittsburgh, Pa.

1193. Mrs. G. N. Munro, Pittsburgh, Pa. By Miss Jane Golden.

1194. Esther Thompson, Mercer, Pa. By a friend.

1195. In Memoriam for her Father and Mother; by Achsah Wallace, Mercer, Pa.

1196. Miss Marion Horne, Sharon, Pa. By special offering from Myrtle-Anna WMS.

1197. Miss Laura Thompson, New Wilmington, Pa. By Mrs. James G. Patterson.

1198. Mrs. John C. Wallace, III, Dayton, O. By Mrs. Charles Bell, New Wilmington, Pa.

1199. Mrs. Christine Shaffer, Sharon, Pa. By Mrs. Clarence Stewart.

1200. Mrs. William Swartz, By Willing Workers' Society, Lebanon Church.

1201. Mrs. Ed. Auchter, By Willing Workers' Society, Lebanon Church.

1202. Mrs. Betty Jane Shaffer, New Wilmington, Pa. By Mrs. Isabel B. Sarver.

1203. Mrs. Vincent M. Miller, West Middlesex, Pa. By her mother, Mrs. Maude Mitcheltree.

1204. Mrs. Morton Clarke, West Middlesex, Pa. By her husband.

1205. Mrs. Maude Gilkey, West Middlesex, Pa. By WMS.

1206. Miss Lucetta Hays Dunlap, Newville, Pa. By Mrs. Eleanor Bowman.

1207. Mrs. W. H. McCrea, Sr., Newville, Pa. By Big Spring WMS.

1208. Virginia Allison, Lewistown, Pa. By Mrs. Esther M. Rowles.

1209. Mrs. Pearl Harbst, Lewistown, Pa. By her husband, Wilmont Harbst.

1210. Mrs. John E. Harbst, Lewistown, Pa. By her husband.

1211. Mrs. Hope Clinger, Lewistown, Pa. By The Willing Workers Class.

1212. Kathryn Reigle, Lewistown, Pa. By The Willing Workers Class.

1213. Miss Jennie M. Cross, Laurel, Pa. By herself.

1214. Mrs. Gordon Shelley, Argyle, N. Y. By Pearl Robertson.

1215. Mrs. Sarah Freeburg, Cambridge, N.Y. By a friend.

1216. Mrs. Thomas E. Prosser, Cambridge, N. Y. By a friend.

1217. Mrs. Cora McClarty, Greenwich, N.Y.

1218. Mrs. Fred J. Shields, Red Oak, Ia. By Center Ridge Society.

1219. Mrs. George Stevenson, Tarkio, Mo. By self.

1220. Mrs. W. R. Dugan, College Springs, Ia. By friends.

(Continued on Inside Back Cover)

Memo For Men

DAN WOLFE, Executive Secretary
UNITED PRESBYTERIAN MEN
209 Ninth St., Pittsburgh, Pa.

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hand. —J. G. Holland

MORE ON GREEN LAKE

Ladies, you have nobly responded to our request for assistance on several previous occasions. Again I come to you, this time urging that you exert, as only you can do, your unique persuasive powers on the man-of-the-house. I hesitate to admit this openly, but I do believe a few things would remain undone about our home, and a few friends would be visited "not now but some other time," if it weren't for the persuasive persistence of the lady-of-the-house. Won't you bring this secret weapon of yours into action again?

Perhaps a casual word has been mentioned at home or at church about the forthcoming Second National Meeting of UNITED PRESBYTERIAN MEN at Green Lake during April 20-22, but beyond that nothing further has developed. You know, I think if you began to "work" on hubby we'd have another man registering for this event.

There are numerous reasons why I feel that you should insist on the boss (??) attending, but of the many, one particularly is worth noting here. Regardless of the number of conventions, conferences, or other types of meetings either secular or church-sponsored that men have attended before, this experience will be *distinctly different*. It will be an unusual experience that will make an impact on most men's personal lives, their family life, their business life, and the life of their church. That's saying an awful lot, but I sincerely believe it to be true. Investigate further for him. Perhaps some of your friends' husbands from the church are planning to attend. If the supply of descriptive material sent to all churches has been exhausted, drop a card to the department of men's work. More will come your way.

Judson Tower, Green Lake Wisconsin. Named for Adoniram Judson, this 90-foot water tower has on its second floor a small chapel for devotions. Its 15-foot illuminated cross can be seen for almost the full length of the Lake, and its carillonic bells can be heard for many miles.

Here's a glimpse of just a few of the details:

A. *Registration*: The registration fee is $6.00 per man. This covers only the operation and expense of the meeting. It does not cover the cost of meals and lodging.

B. *Meals and Lodging*: Rates per day per person range from $5.25 for three or four men to a room to $11.25 per person for a private room with bath. These low daily rates include three meals, lodging, medical insurance, and use of "our 1000 acres" of assembly grounds, buildings, and recreational facilities.

C. *Reservations*: Five hundred (500) reservations will be accepted in the order received.

(*Continued on Page* 437)

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

What we do in the crisis always depends upon whether we see the difficulties in the light of God, or God in the shadow of the difficulties—
—G. C. Morgan

Theme: OPPORTUNITIES UNLIMITED

Theme for April: Seeking, Always Seeking.

Worship: Challenge accepted by Caleb and Joshua.

Scripture: Numbers 13:6, 16-25.

Call to Worship:

"Courage and faith and patience,
There's space in the old world yet;
The better the chance you stand, lad,
The further along you get.
Keep your eyes on the goal, lad,
Never despair or drop;
Be sure that your path leads upward:
There's always room at the top."

Author unknown

Prayer Cycle: 26th to 29th days (Select from).

Meditation: "Lost in the sight of Home "is how one has spoken of this experience of the Children of Israel here at Kadesh-Barnea. Under the leadership of Moses they have come to the edge of the Promised Land. God had said this was to be their land. Does it seem that Moses' faith in God's promise wavers as he stops the people here and sends twelve men on to "spy out" the land? Dr. Geo. Matheson says, "The question was not the *possibility* of getting an entrance. The land was ready for the people; were the people ready for the land?"

The spies returned and gave their report to Moses and the people. Ten of the men saw only the dangers and hardships in the new land; forgetting entirely the strength they had through the Presence of God although He had led them by the Pillar of cloud and fire through those months of Wilderness Wanderings.

Only Caleb and Joshua saw the wonderful possibilities of new life in a new land of opportunity. They saw, too, the dangers ahead, but felt that with God's promised presence and help, they could enter and possess. They were ready to accept the challenge and enter Canaan.

What of the Children of Israel? How did they accept these reports? They stood with the ten; afraid to venture on. Referring again to Dr. Matheson, he suggests that they never expected to have to stay in the desert if they didn't accept the challenge to enter the new land. They hoped to go back to Egypt, for by this time they had forgotten their slavery there. But that was God's punishment for their disbelief and trust; they must wait there in the desert until all that generation of people had died with the exception of Caleb and Joshua. Then, under the leadership of Joshua, they went into Canaan, and Caleb was among those who received land as an inheritance because of his worthy work.

There are many in our land today who are seeking a new life. What can we do to help them? I suggest for your discussion to find several stories from the *Missionary Horizon* articles to illustrate this fact.

It may be that some of you have an opportunity to help with mission work among those who are "seeking, always seeking." Find some project in this work to interest your whole group.

TEEN TASK AT HOME, 1956—Scholarships to Knoxville College.

TEEN TASK ABROAD, 1956—Literacy work in the North Sudan.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

If you fear, cast all your care on God;
That anchor holds. —Tennyson

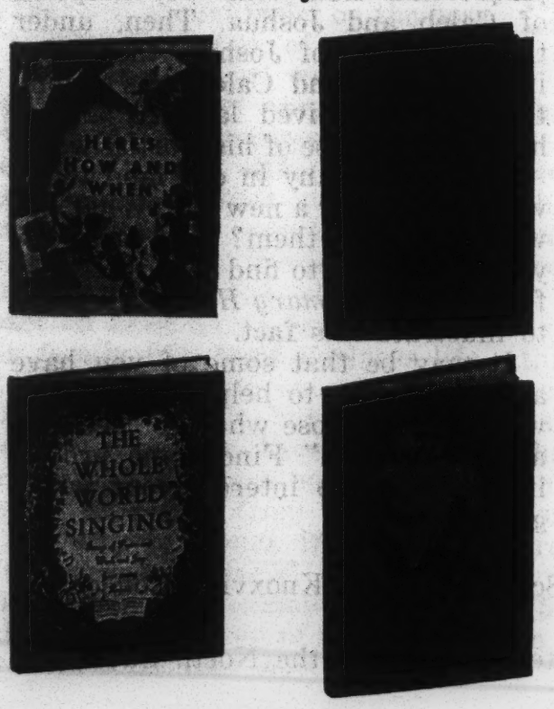
RECOMMENDATIONS

Many requests have come from junior leaders asking for suggestions and materials.

The subject matter of our teaching remains the same as always, that of telling of the love of Jesus to all the world; but our method of presenting our material must change.

Boys and girls today are alert and have access to information which we did not have in our generation. Many of you have called them "wide-awake." We leaders must be wide-awake to new methods or our boys and girls will lose interest and because of that loss will often become problems in discipline.

I wish I knew one book which would give all the answers so that all you need do is read the book, follow the plan, and your meeting is a success. I know of no such book. I have no easy way to suggest except to start to prepare far in advance to give time to mull the subject matter over long enough to arrive at the best method for presentation.



Don't use the same method each time. Vary your method as much as possible. Story telling is probably the one we use most; however, there are other methods and tools for use in telling the missionary story. Role playing and impromptu dramatic productions; reports assigned to the children; resource cards; games; songs; pictures; slides; filmstrips; records; maps; curios; puppets; choral reading; creative expression by the children such as writing plays, stories, poems, litanies, prayers; crafts such as wall charts, dioramas, making things of clay, making costumes of the country about which they are studying; and service projects for our mission stations—these are a few of the other ways to present the missionary story.

Four books are highly recommended to help you in carrying out some of these suggestions. All of these books available at U.P. Bookstore, 209 Ninth St., Pittsburgh 22, Pa.

FOR CRAFTS

Here's How and When by Armilda B. Keiser, New York, Friendship Press, 1952, cloth $2.75, paper $1.50.

FOR STORIES

The Missionary Story Hour edited by Nina Millen, New York, Friendship Press, cloth $2.00, paper $1.50.

FOR SONGS

The Whole World Singing compiled by Edith Lovell Thomas, New York, Friendship Press, 1950, cloth $2.75, paper $1.50.

FOR GAMES

Children's Games from Many Lands compiled by Nina Millen, New York, Friendship Press, 1943, cloth $2.00, paper $1.50.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

"Set your eyes on Canaan—and take it. That is the challenge of Moses—and God's challenge to us."

THE WORK OF BIBLE TEACHERS

It is difficult to evaluate the work which our Bible teachers are doing in their various places. A recent letter from Miss Eva Thomas tells of her activities with the students in Henderson Institute in the high school. Bible is taught here as an elective. During her first years there the enrollment for Bible classes was disappointingly low, but more are taking an interest now. Four classes in Religious Education meet each day: "General Survey of the Bible," "The Christian Church," "Drama in the Bible" (Bible stories), and "Man's Quest for God" (Missions). In addition to these formal classes, Bible Club is sponsored once a month. This club has been quite popular with the young people and this year enrolls 103 members. Various programs are presented by the club, many of them in the school chapel service. Its objectives are: Training in Christian leadership, Personality development, Christian fellowship, Carrying light into the lives of others.

Miss Thomas is also busy in the churches at Henderson and at Townsville with Juniors and Youth Groups. They presented a pageant before Presbytery—"Missionary Magic" and a repeat performance was held in January. Biblical dramas prepared by the Bible Club were also well received. Another new activity is a girls' basketball team from the church Youth Fellowship. The young men and the Juniors form an enthusiastic cheering section. Special Christmas programs were put on both at the churches and at a home for the aged. (This was the first year that not one Christmas box came to the mission.) Certainly Miss Thomas finds her time well filled with worthwhile projects. We know that God's word will not return unto Him void and so let us pray for the work at Henderson and Townsville.

Word has just come from Mrs. Parker, Staff Missionary for the church at Knoxville, Tenn., of their holidays there. "Our faithful friends remembered us and so we were ready for our 58 children who enjoyed the Christmas party. Some of the guests were there because they would have no other celebration. Several of our church people helped with the party. Each child was served refreshments and received a nice gift. How happy must those have been who so lovingly contributed for these children!

"Then a group of our young people and children accompanied by our college librarian and our pastor, visited two charity institutions. We took each of these poor people a bag of cheer, had Christmas exercises and showed a filmstrip 'While Shepherds Watched.' All that we tried to do was in the name of Jesus.

MEMO FOR MEN

(*Continued from Page* 434)

D. *Opening Schedule*: Friday, April 20, 1956

1:00 p.m. to 4:00 p.m.—Check-in Time

4:00 p.m. to 5:15—Opening Session

5:30 p.m.—Dinner—Keynote Address by Dr. Louis H. Evans, Secretary, Board of National Missions, Presbyterian USA.

Complete information on request.

Ladies, may we count on you to give Pop a gentle push toward (not into) Green Lake?

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
109 Vance Road, Pittsburgh 35, Pa.

Before us, even as behind
God is, and all is well.
—Whittier

CHRISTMAS AT EZEL

At no time in the year is Ezel School and community busier than at Christmas time, unless it be at commencement time. There are several programs in preparation, Christmas cheer boxes to be packed, a big Christmas sale in the Clothing Store and parties galore.

Everyone around Ezel School looks forward to the special "Christmas Sale." It is held in connection with the used-clothing store and includes in addition many attractive new gift items of clothing and toys. After all the gifts for the school children and for worthy families are taken out, the teachers arrange the new things in the lunch room of the school building while Mrs. Hulick and her helpers unpack an extra amount of clothing in their department. The sale was held on Saturday, December 17, this year. Over 350 people were there — most of them when the door was opened at 7 A.M. By dividing them up in groups of forty all were allowed to do their shopping in turn. Thus a lot of cheer went out in the communities in quite a large circle from Ezel.

Another tradition at Ezel is the packing of Christmas Cheer boxes by the boys and girls in each Home Room. Again this year each home room group selected a worthy family that they thought would need a big box of "cheer" and have been filling that box with clothing, canned goods and other good things to eat and toys or dolls where there are children—and usually there are several. A committee from each room delivers the Christmas box on the last day of school before Christmas.

School dismissed for the Christmas holiday on Wednesday, Dec. 21. That morning both the grade school and high school had Christmas programs. Each pair of grades beginning with the first graders presented a part of their program including Christmas in other lands, the Story of the Shepherds and of the Wise Men. The high school program was in charge of Miss Aigner and Mr. Boggs assisted by their dramatic clubs and choral groups. They presented "The Other Wise Man" by Henry Van Dyke.

Before going home each child in the school received a gift and a treat of candy. These gifts were provided by good friends from over our church, either missionary societies or Bible School groups.

The school staff enjoyed a wonderful Christmas Party, another tradition at Ezel School, on Thursday night beginning with a sumptuous turkey dinner in the Home Economics room, which had been beautifully decorated for the occasion in native evergreens and other holiday designs. After supper the forty guests sang carols, enjoyed music by Mr and Mrs. Boggs and closed the evening with a devotional meditation led by Rev. Orus Rupe. At this party all the family is invited from the oldest to the youngest and each found a gift under the Christmas tree.

The church Christmas programs were held on Christmas Sabbath morning in the church sanctuary and with the Young People in the evening. The front of the church was beautifully decorated and flood lights illuminated the scene of the shepherds on the hills of Bethlehem during the Christmas week.

William A. Heagen

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

"Every blessing is a curse to the man who is unready for it."

CHRISTMAS AT OLJATO

We are happy to report a very satisfactory Christmas celebration at Oljato, December 20-23. The weather was mild and the total attendance over the four-day period was 350. Of course there was the usual hard push the early part of December; first, opening the donation boxes and arranging the gifts on shelves, then making up the 150 family bundles with gifts for all the family. We do thank all of you who helped make possible an adequate supply of suitable gifts. There was an additional call for gifts this year. The new Government Boarding School at Kayenta has 450 children and, at the request of the Presbyterian missionaries there, we have been teaching three class rooms, about 90 children. There must be about 100 children from our Oljato area in that Kayenta School so it is fitting that we should be helping there.

This is probably the last year that our Christmas celebration here at Oljato will be spread out over several days. With the prospect of a church being built this year we anticipate being able to have all the people in for one big Christmas service. That will have its advantage in some ways. We become a little weary giving the message five times a day for several days to the small groups we can accommodate in our living room. On the other hand these smaller groups can hear the message better for there is less confusion than in the big crowd. These years we have had to have the smaller groups in our living room we have had the opportunity of presenting effectively God's plan of salvation through sending His Son into this world as our Saviour, to just about every individual within a range of 20 miles in all directions. There are a few families west of us, a day's journey on horse back over very rugged trails, from which only the men have come.

We are very glad to be able to report one great improvement this year —no one was drunk. Every year before the makers of home brew have taken advantage of the crowd coming for Christmas to have their wares for sale out in the bushes. But there seems to be a new policy being enforced and the police have been active hunting for those stills with effective results and the lack of drunks around Oljato is a welcome change.

NEWS FROM AFAR

(*Continued from Page* 415)

lo), Gorei, Addis Ababa, Maji and the Ghimeera station. But the number of missionaries for the tasks have not become five times the number we had in those days. The war days cut the number into two and then into two again; and the days since have seen a small growth in numbers. But the opportunities in the work are still unlimited in their numbers. True, we cannot preach in the streets, but keep our days full of doing the same thing that Jesus was reported to be doing where it says "He went about doing good" and we can always tell of His loving sacrifice for us to those who gather around us in clinic, school and meetings. There is plenty to keep us all interested and busy and several more are needed than are there at present. "Pray ye therefore the Lord of the harvest to send laborers into the fields—for they are ripe. The harvest is plenteous but the laborers are few."

Mrs. D. C. Henry

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

"Nearly all Christian progress has been made by overcoming human impossibilities."

MISS ANNA H. ENS

The Women's Board is always happy to appoint to career missionary service one who has proved herself a helpful short-termer. Miss Ens was born in Garden City, Kansas, graduated from Westmont College, Santa Barbara, California, and received her M.A. degree in Education at Stanford University, Palo Alto, California. In 1952 she went to Addis Ababa to teach in the Girls' Boarding School, where she made a fine contribution to the life and work there.

Miss Ens returned to America in the summer of 1955, and secured a position as Dean of Women at Tabor College, Hillsboro, Kansas, a short distance from her parents' home. She also gives some time to teaching Psychology in the College.

We gladly appoint Miss Ens to the Ethiopia Mission as a career missionary, and are sure her return will bring joy to her fellow missionaries and also to the school girls.

GLEANINGS FROM GREETINGS

(*Continued from February*)

From OMDURMAN, *Miss Ruth E. Wilson*:

We continue to keep busy. More girls want lessons than the Bible women can possibly teach. I'm thankful for three full-time Bible women in Omdurman this year. in addition to the one who teaches reading, etc. one day a week and sewing another day. Then two of the church women give one morning a week. Our house and veranda ring with the girls' voices as about forty of them gather on Wednesday afternoons for dressmaking, Arabic reading and writing, and a Bible story. A few come for English, though I haven't taken any new ones this year.

We will have our Bible women's institute the last of April, and I expect to leave right after that for furlough. How time does fly!

This is a holiday to celebrate the completion of the evacuation of the foreign armies from the Sudan. This is both an interesting and critical stage in the history of this country.

From P.M.I., ASSIUT, EGYPT, *Mrs. Sarah E. Baker*:

What a busy fall this has been here at P.M.I. At my last writing I told you of a shortage of teachers. I am sorry to say we are still short two and several of us are doing double or triple duty in order to man the classes. I think we can hold out this year at this pace, but no longer. Won't you all pray and work toward finding three more short-termers for us for next year? Along with teaching in the school I have a family of 100 girls and 20 teachers to keep fed and happy. I was very thankful that our nurse came back after thinking that she could not because of her brother's objection to her working. How glad I am that she is here to care for all ailments, major and minor.

One of my most dependable helpers is Fikry, our cook. I do not know how I could manage without him. He is an A-1 cook. No matter what recipe I read him from my *Better Homes and Garden Cook Book* in my brand of Arabic translation it comes out just right. He is a good Christian fellow.

He learned to read here at P.M.I. In the three years he was learning to read he read the Bible through. Now each year he tries to read it from Genesis to Revelation. We have his two children in school.

Do you realize what a blessing an abundant supply of water is? I never did until this fall. We have had to carry water from the second floor to the fourth to do our washing, and have had to heat the water for baths on little stoves is large pans. This presents a problem for a family this size. We hope the trouble has been found. As captain of the water heating squad, I surely hope so.

From P.M.I., ASSIUT, EGYPT, *Miss Mary L. Thompson*:

One of the added duties that has fallen on the capable shoulders of Mrs. Baker is the distribution of our share of the gift from the people of the United States to Egypt of powdered milk, butter, oil and cheese. All the schools of Egypt are sharing in this bounty. Some of the powdered milk, sixteen barrels are ours to distribute, provides a drink for our kindergarten children daily. For some years we have given milk to those who could pay for it. Of course there were many children who needed the milk who could not afford to pay for it. Now those children can get this extra nourishment. Our servants and some other dependents of the school get a portion of cheese, butter oil and powdered milk every two weeks and are happy to receive the gift. Our Berber servants send their share back to their families south of Aswan.

Some new opportunities for work are opening up to girls in Upper Egypt. Last year Barclays Bank urgently sought our help in interesting girls in work in the bank. The Khyatt School has opened a class in typing for girls who will work in the bank. Mr. Sidarous, himself a graduate of the Commercial College in Alexandria, and who has four children in the P.M.I., is anxious to get P.M.I. graduates trained to work in the bank, because they can handle the English better than others.

This year we are depending more heavily than ever on men teachers delegated from other schools for Science, Mathematics, History and Geography, and Arabic in our Secondary classes. Nineteen part time teachers are working for us at present. While we appreciate the good work done by these men, you can readily imagine that discipline and general school spirit get little help from men who come in for only a few hours work. It will be an advance when we can have full time women teachers to handle these subjects. Another need is the addition to the physical equipment of our own laboratories. Since our Secondary classes are larger, the problem of arranging for classes to get to the College is becoming burdensome. We now have 112 in our three upper classes.

Two short-termers are lacking this year and everyone is carrying heavier burdens as a consequence. Cannot some of you interest some enthusiastic young women in spending three years at Pressly Memorial Institute.

From LUXOR, EGYPT, *Miss Inez Sutton*:

One of the American nurses in speaking of one of our school girls who had gone there to train said: "While she lacks some abilities as a student, she has other qualities that made her a good candidate." We understood she meant the girl's real concern for others. One day, while helping some weak English students, I noticed one of the girls I had just finished helping, coaching a newer, weaker one. I could have hugged her. Isis was a girl that all the teachers said was hopeless. Her family doesn't think that education is too important, so she started school late. She is slow; it is hard for her. But she isn't hopeless! She feels a concern for others. Like the "One white star" of old that gave hope to the wise men and led them on, I give thanks that even when we are lacking in faith, God shows new possibilities for those around us.

Often our teachers wish less of the "light of childhood", especially showing they are ready for some

mischief. But they make up for it in the simple kind acts carried out with the same look of pleasure. When teachers or other boarders are sick, the girls are always ready to carry meals and do many acts of service. Raga had a hard time understanding our ways in the boarding school when she first came. She broke rules, and didn't help her teachers. This year she was given the task of being a mother of a new little girl. She took her responsibility very seriously, and if anything, was too good a mother. The beauty of it is seeing her concern for others grow as she helps others to cooperate.

LOVE—A CURE

One of the hospital dressers and his wife are both professing Christians. She is a tiny person and looks like a small twelve-year-old. The baby to which they both looked forward had to be sacrificed for the sake of the little mother's life and she has a complication which incapacitates her.

One morning recently the little woman was trying to walk, when she felt weak and faint, so the husband placed her back on the side of the bed. I watched him dealing so gently with her, then he placed a bottle of "something" under her nose and held it there while she inhaled many times. She then smiled cheerfully and set off again bravely. I approached him as he carefully placed the cap on the bottle. I took it from him asking him what had "revived" his little wife. He displayed the bottle saying, "I gave her smelling salts which I bought from a man in the town for two dollars, and it has cured her."

On examination, written in French, I found it was Hair Oil or Emulsion. I did not enlighten him, because the light in his eyes told me it was love for her which held the potency and not the contents of the bottle! It made me realize how many, many things can be cured by this "potion" called love, when it springs from the Source of all love. It is worth our while to apply it more often.

Eileen Halewood, R.N.

ASSIUT HOSPITAL NEWS

At the hospital we continue to praise God for our new chapel dedicated in October. Destruction of the old storerooms which once stood in that spot was begun after my arrival in February, 1955. It was interesting to see the stages of construction in the crude Egyptian methods. Everything in the building was carried upon the backs of men in the beating sun of the summer months. Chapel attendance is better and it continues to be two-thirds full every morning at our twenty minute service for patients and hospital staff and personnel. About half are Moslem and half are Christian, mostly Coptic.

The hospital Bible Women and some of the nurses conduct a Sunday School for neighborhood children on Sunday afternoon. We have as many as ninety at times. We are using the old Chapel for the Sunday School rooms. During the week it is the Free Clinic waiting room. This is where I first met Hilmy, to whom the Juniors sent their pennies in 1953. Hilmy is a happy, healthy school boy now and gives his testimony for Jesus Christ at Sunday School. He brought his father to the hospital for our conference which we hold every spring for our former Moslem patients who have responded to the message of the gospel during their hospitalization. Pray that Hilmy will request baptism.

Occasionally we nurses see a bit of village life by going with the hospital chaplain to do the follow-up visitation. Recently I spent a weekend on the *Ibis*, our house boat, and visiting the literacy work in a village of 6,000. The detailed organization in a campaign of this kind is staggering. In two months 400 people, adults as well as children who work in the fields all day, have begun to read. Each student teaches another and so the work grows until the entire village except for the blind are able to read. Some Egyptians are now writing books with a Christian emphasis for the new literates. They need our prayers.

Helen Galloway, R.N.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"Courage is not the absence of fear but the conquest of it."

CHALLENGE ACCEPTED

As we consider in our worship services Bible men and women who accepted the challenge given them let us not forget the challenges coming to each of us through our Missionary Society. How we meet these challenges will have an influence on our character as well as on the work we are doing to extend Christ's Kingdom.

Are you an Officer or Committee Chairman? How well do you understand your job? Are you doing just a passable piece of work or are you meeting this opportunity as a real challenge? Do you have the leaflet of the *Guides to the Goal* series that describes your task? Are there other helps available? Study the organization section of the 1955 *Catalog* and read the Organization pages of *Missionary Horizons* regularly.

Are you Just a Member? Read *Guides to the Goal for a Member* and be the best member possible. Do you pledge to missions and give regularly? Do you read *Missionary Horizons* faithfully? Do you own and use the *Prayer Cycle?* Do you pray for the officers and leaders of your group? Are you friendly to newcomers in your church and community and do you invite them to go with you to your Society meetings?

Are you a Program Leader? Do you plan your meeting carefully and prayerfully or do you wait till the last moment and then read an article from *Horizons* to your group? Do you study the *Catalog, Horizons,* the *United Presbyterian* and *Christian Union Herald* for supplementary material? Do you seek to make the program even more interesting than the one you plan for your Women's Club, Book Club or other secular organization? Remember "Missions", the carrying of the Good News of Christ, is our most important business.

Are you a Shut-in? You, too, face a challenge. You have more time than many more active people. Do you have a *Prayer Cycle* so you can pray daily for our workers? Do you have a copy of your Society's program? Do not forget to pray for the officers, program leaders and members. You can help in a very practical way by clipping from papers and magazines articles that might help both devotional leaders and program leaders.

The Literature Department is here to help you meet your challenge. Make use of it. Ask for the assistance you need—we will try to furnish it.

READING COURSE

Here is a challenge to all of us to become better people through the reading of good books. We grow as we are challenged by new ideas. We may not agree with all the writer says but we are stimulated as we seek to put in order our reasons for disagreement. We reported a membership of 38,708 women and teenagers last year. Only about 4,500, or 12% of our membership, read four books and earned awards. Were you among the 12%?

QUESTIONS

May women who attend a review of a Reading Course book receive credit for that book? No. A book review, however excellent, is a poor substitute for the reading of the book itself. Any reviewer will tell you that.

A group of women, many of them unable to read much because of failing eyesight, meet together once a week while someone reads to them books from the Reading Course. May they receive an award? Yes, if they have heard all the chapters of four books chosen from the four groups of books.

(*Continued on Page* 445)

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

In my own hands my want
and weakness are,
My strength, O God, is thine.
—Bayard Taylor

RECOMMENDED READING

We recommend the following for study and for your library:

The Way to Sobriety by C. Aubrey Hearn—75¢. A small, compact book of 88 pages by an outstanding author whose works are always readable and informative. Billy Graham, writer of the Introduction, says, "This book will be valuable as a source of information for all people who are concerned with the problem of alcohol. It is the type of book that can be given into the hands of young people as a warning of the danger of playing with fire. It should have the widest possible distribution."

This book could well be used for study in a group wanting to know more about alcohol and the results of its use, since there are Questions for Review and Discussion at the end. It would also make an impressive Review for a meeting. Certainly it should be in your library and everyone should read it.

A Modern Approach to the Problem of Alcohol by Harry S. Warner —20¢. A small booklet of 16 pages by another reputable and experienced author, this is a very concise and authentic presentation of the alcohol problem. This little booklet would also be fine for study or review and should be in your library.

The Clipsheet published by the Methodist Board of Temperance. This four page (8½ x 11) release carries the latest news from Washington on legislative affairs, plus the most recent statistics available on the alcohol problem. It is released twice each month. Originally designed for Editors, it is now available to ministers and laymen at a $2.00 subscription rate. It is invaluable for the use of everyone interested in the promotion of alcohol education—pastors, temperance secretaries, chairmen of temperance education committees, S. S. teachers, etc. Subscriptions may be ordered from TEM Press, 100 Maryland Ave., N.E. Washington 2, D.C., at $2.00 per year.

NEW PAMPHLETS ON GAMBLING

The Moral Case Against Gambling by Bishop G. Bromley Oxnam—25¢

Easy Come Easy Go by Roger Burgess—25¢

Each of these provides background information for discussion of gambling in all forms, including church bingo. The second pamphlet by Roger Burgess is a *Roundtable* reprint designed to lead young people and adults in an evening's discussion.

QUOTABLE FACTS ABOUT ALCOHOL

• We have in America some 7,000,000 alcoholics and excessive drinkers. Of these 4,000,000 have hit bottom—they are the alcoholics for whom there is no help. Of these alcoholics some 400,000 now inhabit the skid rows of our cities costing the taxpayers $40,000,000 a year. Who are these poor unfortunates, you may ask? They were once the *Social Drinkers* from all walks of life. Remember: EVERY ALCOHOLIC ONCE BEGAN WITH THAT FIRST SOCIAL DRINK.

• There are some 63,000,000 social drinkers in America. One in every nine of these who begin to drink socially will end up as an alcoholic. Dr. Donald W. Hewitt declares: "No scientist or doctor now living can tell any person whether or not he will become an alcohol addict after he has taken that first drink. This means that everyone who takes even one

drink of an alcoholic beverage thereby becomes a potential addict, since there is absolutely no guarantee that, once he has taken this first drink, he will be able to call a halt."

We submit: THIS CHANCE IS TOO GREAT TO TAKE.

• Alcohol is a major *Health Problem.* Alcoholism is 3.2 times more prevalent than tuberculosis, 5.5 times more prevalent than cancer and 102 times more than polio. For all of these we have intensive drives for funds for treatment and research, while in the case of alcohol, we not only do not give it any systematic attention but we sit back and see alcohol foisted upon the public through a multi-million dollar campaign of advertising and I ask you: HOW CRAZY CAN WE BE?

• Alcohol is a *Killer on the Highways.* In addition to the 39,000 persons killed in traffic accidents during the year of 1954, over 1,350,000 were injured. The estimate of the National Safety Council that 24% of these are due to alcohol is far too low to be realistic. Those who deal first hand with these cases state that even 50% is low and some go so far as to say that the rate runs as high as 70% to 80%. The estimated economic loss from these accidents is close to $4,000,000,000. This too is the SHAME OF AMERICA.

LITERATURE DEPARTMENT

(*Continued from Page* 443)

Is there a special list for Teen-Age societies? No. There is at least one book in each group suitable for this age group. Books marked "T", "YT" or "TYA" are of interest to younger readers. Older Teen-Agers will probably enjoy some of the books marked "Y".

CHALLENGE ACCEPTED!

These women have read the Reading Course books ever since the plan was started in 1935—Mrs. D. G. Atkinson, Mrs. J. F. Hartzell, Mrs. James C. Lewis, Mrs. Charles McKelvey, Miss Margaret Moss, Mrs. James E. Shorts—all of the West Alexander congregation of Wheeling Presbyterial.

PRICE CHANGES

We hate to do it, but prices to us do rise from time to time—

Women's Offering Envelopes—40¢ per hundred

Junior Offering Envelopes—45¢ per hundred

There are no more *Junior Prayer Cycles.* Watch for an announcement when new ones will be ready.

Tributes

Mrs. George Renard

The Women's Missionary Society of the Cedar Creek United Presbyterian Church, Little York, Ill., wishes to pay loving tribute to the memory of Mrs. George Renard who passed away November 11, 1955.

She was a life member of the WGMS, and was gracious, efficient, loyal and generous with her time and talents to the society and the church.

To her beloved husband and family we extend our sincere sympathy and commend them to God's loving and tender care.

Committee: Mrs. Harry Armstrong
Mrs. William Donaldson

Mrs. A. M. Morrow
Mrs. Nora Pennington
Mrs. J. J. Reid
Mrs. Mary Hamilton

It is particularly fitting at this time for us to think of those members of our Society who have dropped from our earthly membership and to remember the beauty of their lives.

The Women's Missionary Society of the DuBois United Presbyterian Church wish to pay tribute to those four members who have died this past year.

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Anita Ann Longhorn
Jones Academy, Hartshorne, Okla.
Mr. Leslie Smith—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Gilbert Forbes—Tama, Iowa
Mr. E. A. Penney
Simnasho Mission, R.F.D., Warm Springs, Ore.
Rev. F. C. Patterson, Oljato Christian Mission
Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KENTUCKY

Supt. and Mrs. Arthur Gathman	Frenchburg,	Ky.
Mr. Geraldine Galloway, H.S. Prin.	Frenchburg,	Ky.
Mr. Lester McCauley, Elem. Prin.	Frenchburg,	Ky.
Miss Ruth Ulbrich, Secretary	Frenchburg,	Ky.
Mrs. Clay Banks	Frenchburg,	Ky.
Mrs. Elsie Bashford	Frenchburg,	Ky.
Mrs. Irene Birchfield	Frenchburg,	Ky.
Mrs. Louise Burtner	Frenchburg,	Ky.
Miss Francina Dyer	Frenchburg,	Ky.
Mrs. Florence Eiler, Matron	Frenchburg,	Ky.
Miss Alice Hesselink	Frenchburg,	Ky.
Miss Lois Heykoop	Frenchburg,	Ky.
Mrs. Anna M. Hieronymus	Frenchburg,	Ky.
Mrs. Alice Hughes	Frenchburg,	Ky.
Mr. S. O. Linderholm	Frenchburg,	Ky.
Miss Esther Marie McDowell	Frenchburg,	Ky.
Miss Joyce Murphy	Frenchburg,	Ky.
Miss Bertha Pecht	Frenchburg,	Ky.
Mr. Robert Randall, Coach	Frenchburg,	Ky.
Mr. and Mrs. Arnold Ross	Frenchburg,	Ky.
Mr. Zenas Spicer	Frenchburg,	Ky.
Mr. Ashley Stuart	Frenchburg,	Ky.
Mr. Adrian Wells	Frenchburg,	Ky.
Mrs. Clinnie Patterson, Clothes Room Manager	Frenchburg,	Ky.
Mrs. Lela Horn, Dietitian	Frenchburg,	Ky.
Rev. and Mrs. Ralph M. Donaldson	Frenchburg,	Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N. Supervisor	Frenchburg,	Ky.
Miss Betty J. Hatton, R.N.	Frenchburg,	Ky.
Miss Joan Johnston, Business Office	Frenchburg,	Ky.
Mrs. Berna Phelps, L.P.N.	Frenchburg,	Ky.
Miss Bernice J. Olson, Technician	Frenchburg,	Ky.
Mrs. Emma Brooks, Dietitian	Frenchburg,	Ky.

EZEL, KENTUCKY

Supt. and Mrs. William A. Heagen	Ezel,	Ky.
Miss Wanda Aigner	Ezel,	Ky.
Mr. Ran Boggs	Ezel,	Ky.
Mr. and Mrs. Albert Dorsey	Ezel,	Ky.
Miss Zilla Hawthorne	Ezel,	Ky.
Mr. Glen Helton	Ezel,	Ky.
Mrs. Jean Helton	Ezel,	Ky.
Mrs. Duncan C. Henry	Ezel,	Ky.
Mrs. Mildred Little	Ezel,	Ky.
Miss Shirley Lobb	Ezel,	Ky.
Mrs. Fred S. (Ann Adair) McGeoch	Ezel,	Ky.
Miss Mayme McGuire	Ezel,	Ky.
Mrs. Elza Motley	Ezel,	Ky.
Mr. Ottis Murphy	Ezel,	Ky.
Mrs. Dorothy Murphy	Ezel,	Ky.
Mrs. Ora Mynhier	Ezel,	Ky.
Miss Elizabeth Newcomb	Ezel,	Ky.
Miss Mabel Parchman	Ezel,	Ky.
Miss Marilyn Tague	Ezel,	Ky.
Miss Florence Wheeler	Ezel,	Ky.
Mrs. Eliza Hulick—Clothes Room Mgr.	Ezel,	Ky.
Rev. and Mrs. Orus Rupe	Ezel,	Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey—New York Presbytery
51 Grant St., Fairview, N. J.
Miss Esther Jones—Caledonia Presbytery,
557 Emerson Dr., Buffalo 21, N. Y.
Miss Dorothy Partington—Westland, Pa.
Mrs. R. G. Russell—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge—U. P. Home, Washington, Ia.
Miss Ruth Courter—Winfield, Iowa

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas	Annemanie,	Ala.
Miss Mary Martin (Bible)	Annemanie,	Ala.
Mrs. M. C. Pugh	Annemanie,	Ala.
Mrs. Alberta Southall	Annemanie,	Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden,	Ala.
Asst. Supt. and Mrs. J. A. Tyree	Camden,	Ala.
Miss Ethel M. Allen	Camden,	Ala.
Miss Joe Dee Atchison	Camden,	Ala.
Miss Frances J. Boyd (Bible)	Camden,	Ala.
Mr. I. Brown	Camden,	Ala.
Miss W. K. Charley	Camden,	Ala.
Mrs. Gwendolyn Cooke	Camden,	Ala.
Mr. R. V. Cooper	Camden,	Ala.
Mr. H. A. Duncombe	Camden,	Ala.
Mrs. A. E. Freeman	Camden,	Ala.
Mr. J. E. Hobbs	Camden,	Ala.
Mr. and Mrs. H. V. McKeldin	Camden,	Ala.
Mrs. Elizabeth Parrish	Camden,	Ala.
Miss Geraldine Pettway	Camden,	Ala.
Miss Elois Primm (Bible)	Camden,	Ala.
Mrs. Mayme L. Smith	Camden,	Ala.
Mrs. Mattie L. Street	Camden,	Ala.
Miss V. O. Watts	Camden,	Ala.
Miss L. M. Washington	Camden,	Ala.
Miss Alice B. Whittaker	Camden,	Ala.
Miss Cora H. Whorter	Camden,	Ala.
Mrs. B. D. Bridges, Dietitian	Camden,	Ala.
Mrs. Sarah W. Rivers, Matron	Camden,	Ala.
Mrs. Minnie Peoples, Laundress	Camden,	Ala.
Mr. Martin Dees, Maintenance	Camden,	Ala.
Rev. James F. Reese, Pastor at Camden and Miller's Ferry	Camden,	Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley—Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt.	Henderson,	N. C.
Miss Gertrude Allen, R.N.	Henderson,	N. C.
Mrs. Barnett, R.N.	Henderson,	N. C.

(Four other graduate nurses and twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas (Bible)—Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold, Ass't Dietitian	Knoxville,	Tenn.
Miss N. Addaline Brandon	Knoxville,	Tenn.
Mrs. Eldred Davis	Knoxville,	Tenn.
W. S. E. Hardy, M.D.	Knoxville,	Tenn.
Mrs. Nettie C. Hickey, McCullough Hall	Knoxville,	Tenn.
Miss Esther Johnson, Wallace Hall	Knoxville,	Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville,	Tenn.
Mrs. Mozelle Robinson, Dean of Women	Knoxville,	Tenn.
Miss Mabel Weir, Dietitian	Knoxville,	Tenn.
Mrs. Mildred Wellman, R.N.	Knoxville,	Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry,	Ala.
Mrs. Sallie A. Bettis	Miller's Ferry,	Ala.
Mr. John Brooks	Miller's Ferry,	Ala.
Mrs. Fannie P. Donaldson	Miller's Ferry,	Ala.
Mrs. Darthular M. Cunningham	Miller's Ferry,	Ala.
Miss Olivia Hamilton	Miller's Ferry,	Ala.
Mr. Booker T. Hollinger	Miller's Ferry,	Ala.
Miss Mildred Moseley	Miller's Ferry,	Ala.
Mr. and Mrs. C. T. Patterson	Miller's Ferry,	Ala.
Mrs. Allene Reese (Bible)	Miller's Ferry,	Ala.
Mr. F. D. Reese	Miller's Ferry,	Ala.
Mrs. Elizabeth Thomas	Miller's Ferry,	Ala.
Miss Annie Walton	Miller's Ferry,	Ala.
Mr. Otis Woody	Miller's Ferry,	Ala.
Mrs. Annie Jones, Dietitian	Miller's Ferry,	Ala.
Mrs. Annie McDowell, Matron	Miller's Ferry,	Ala.
Mr. Herman Bridges, Maintenance	Miller's Ferry,	Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters	Prairie,	Ala.
Mrs. Leola Jackson	Prairie,	Ala.
Miss Vashti Jones	Prairie,	Ala.
Mrs. D. C. McCall	Prairie,	Ala.
Mrs. Helena Shelby	Prairie,	Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and Annemanie—625 Jeff Davis Ave., Selma, Ala.		

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren—# Mrs. P. H. Parker, Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White—325 First Ave., Selma, Ala.
Mrs. N. D. Williams—Miller's Ferry, Ala.

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950—Assiut
Miss Helen R. Brownlee, R.N., 1931—Assiut
Miss Mildred M. Cooke, R.N., 1954—Assiut
Miss Mary Frances Dawson, 1922; 1945—Cairo
Mrs. Ada A. Dunlap, 1924—Assiut
Miss Davida M. Finney, 1915—Cairo
Miss Lois M. Finney, 1953—Cairo
Miss Elsie M. French, 1909—Cairo
Miss Eleanor L. Gersiek, 1955—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice M. Grimes, 1924—Cairo
Miss Faith E. Hamilton, 1954—Cairo
Miss L. Katherine Jacobsen, 1954—Cairo
Miss Lois D. Kingan, 1926—Benha
Miss Mary L. Markley, 1954—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Beatrice H. McClellan, 1948—Luxor
Miss Sarah B. Meloy, 1923—Cairo
Miss Ruth L. Nolin, M.T., 1955—Tanta
Miss Helen J. Noordewier, 1921—Beni Suef
Miss Venna R. Patterson, 1924—Alexandria
Miss Frances M. Patton, 1922—Mansura
Miss Martha A. Roy, 1938—Cairo
Mrs. Rachel T. Seiver, 1925—Fayoum
Miss Norma Lee Squires, 1954—Cairo
Miss Inez M. Sutton, 1949—Luxor
Miss Alberta A. Tedford, R.N., 1947—Tanta
Miss Mary C. Thompson, 1939—Tanta
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Elizabeth M. Wilson, 1932—9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921—Minia

On Furlough

Miss Marjorie J. Dye, 1951—3441 Worden Rd., Toledo 5, Ohio
Miss Evelyn McFarland, 1919; 1949—Robinson Rd., R. 3, New Castle, Pa.
Miss Marie F. Tait, 1925; 1948—R.D. 5, Mercer, Pa.
Miss Margaret A. Work, 1924**—E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952—Sialkot City
Miss Ruth I. Ardrey, 1924—Lahore
Miss Margaret E. Ballantyne, 1941—Sangla Hill
Miss R. Jean Black, 1921—Pasrur
Miss Frances E. Brown, 1927; 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot Cit.
Miss Audrey C. Campbell, 1953—Rawalpindi
Miss Florence M. Carithers, R.N., 1953—Taxila
Miss Edith M. Drake, 1947—Sheikhupura
Miss Margaret J. Fehlman, 1913—Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Sialkot City
Miss Alice G. Hill, 1938—Sargodha
Miss Reba C. Hunsberger, M.D., 1921—Taxila
Miss Barbara A. Lewis, 1953—Lahore
Miss M. Frances Lincoln, R.N., 1920—Sargodha
Miss Laura R. MacLachlan, 1938—Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Miss Marian T. Peterson, 1930—Gujranwala
Miss Gene A. Purdy, 1954—Sialkot City
Miss Laura Reynolds, 1924—Sargodha
Miss Louise E. Scott, 1916—Gujranwala
Miss Elizabeth H. Turner, R.N., 1947—Sialkot City
Miss Helen V. Weede, 1928—Campbellpur
Miss Josephine L. White, 1951—Sialkot City

On Furlough

Miss Marie E. Cash, R.N., 1926—401 W. Chelten Ave., Philadelphia 44, Pa.
Miss M. Evelyn Cathcart, 1925—605 W. Redwood, Marshall, Minn.
Miss Mary H. Lentz, R.N., 1950—401 W. Chelten Ave., Philadelphia 44, Pa.
Miss Margaret L. Murdoch, 1924—Salem, N. Y.

PUNJAB, INDIA

Miss S. Jane Lamont, 1928—Pathankot
Miss Dorothy M. Neff, 1952—Pathankot
Miss Willa M. Ramsey, 1921—Pathankot
Miss Vivian L. Trimble, 1921—Pathankot

On Furlough

Miss Vida J. Graham, 1922—323 Caversham Rd., Bryn Mawr, Pa.

THE SUDAN

Miss Una Coie, 1918—Gedaref
Miss Beverly J. Day, 1953—Omdurman
Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1945—Nasir
Miss Rosaltha Kenagy, 1950—Khartoum North
Miss Aleta J. Mathews, 1946—Box 34, Khartoum N.
Miss Marguerite M. McClellan, 1926—Box 42, Atbara
Miss E. Verna Pillow, 1930—Khartoum
Miss Dorothy L. Rankin, 1946—Doleib Hill
Miss Mary K. Smith, M.D., 1944—Pibor, via Malakal
Miss Helena G. Tetley, 1951—Doleib Hill
Miss Frances Turk, R.N., 1921—Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949—Ler, via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951—Omdurman

**Leave of absence for family reasons.

On Furlough

Miss Mary Anna Bode, 1952—MacKenzie Hall, Kennedy School of Missions, Hartford 5, Conn.
Miss Mary Jane McKnight, 1922—309 Entrance Dr., Ellwood City, Pa.
Miss M. Evelyn Stewart, 1952—3596 Walnut St., Lafayette, Calif.

ETHIOPIA

Miss Eileen Halewood, R.N., 1947—(via Dembi Dollo) Sayo
Miss Mary Nell Harper, R.N., 1948—(via Dembi Dollo) Sayo
Miss Norma H. Knieriemen, R.N., 1951—Ghimeera
Miss Hazel J. McCeary, 1946—Maji
Miss Ruth M. Nichol, 1933—Addis Ababa
Mrs. A. W. Pollock, R.N., 1942—Maji
Mrs. Ruth L. Walker, 1923—Addis Ababa
Miss Joan E. Yilek, 1948—Pokwo, via Dembi Dollo, Ethiopia
(Maji and Ghimeera mail to Box 1111, Addis Ababa.)

On Furlough

Miss Isabel Blair, 1922—235 East 49th St., New York 17, N.Y.
Miss Martha A. Maxwell, R.N., 1951—235 East 49th St., New York 17, N.Y.
Miss Ruth E. McCreery, 1950—235 East 49th St., New York 17, N. Y.
Miss Marjorie Faught, R.N., 1933**—578 Sheffield Drive, Springfield, Delaware Co., Pa.

UNDER APPOINTMENT

Miss Anna H. Ens, 1956—116 N. Jefferson St., Hillsboro, Kansas
Miss Marie A. Lusted, R.N., 1955—1606 East-West Hwy., Apt. 342, Silver Spring, Md.
Miss Mary Frances Lyon, M.D., 1955—189 E. Grantley, Elmhurst, Ill.

RETIRED FROM ACTIVE SERVICE EGYPT

Miss Ella M. Barnes, 1911—United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909—1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918—1116 East 7th, Newton, Kansas
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899—Assiut, Egypt
Miss Lucy Lightowler, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Miss Dora B. Mason, 1918—"Linwood," Beaver, Pa.
Miss Carol E. McMillan, 1906—1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Miss M. Stella Robertson, 1922—Five Shoregate, Crail, Fife, Scotland
Mrs. Jane C. Smith Simpson, 1922—4332 10th St., St. Petersburg 4, Fla.
Miss Nellie C. Smith, 1911—"Linwood," Beaver, Pa.
Miss Laura B. Walker, 1904—306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919—1203-13 E. Washington St., Washington, Iowa
Miss Ida Whiteside, 1913; 1935—25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson, 1924; 1944—505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919—"Linwood," Beaver, Pa.

PAKISTAN-INDIA

Miss Hazel Bennett, 1908—856 23rd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918—Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884—Box 992, Santa Ana, Calif.
Miss Betsy Fleming, 1913—6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904—425 N. Galloway St., Xenia, O.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902—306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919—Lebo, Kansas

THE SUDAN

Miss Mary E. Coie, 1919—308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924—3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919—1203 E. Washington St., Washington, Iowa

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920—Reedsville, Pa.

(Note: All short-termers are listed in the Foreign Department.)

MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

% American Mission should be added to each foreign address

EGYPT

Rev. and Mrs. Eugene H. Ammon—Assiut
Dr. and Mrs. Ewing M. Bailey—P.O. Box 1422, Cairo
Rev. and Mrs. Kenneth E. Bailey—Cairo
Rev. and Mrs. K. G. Fleming—37 Sidi Metwalli, Alexandria
Dr. and Mrs. Paul W. Jamison—Tanta
Dr. and Mrs. N. A. Kraft—Assiut
Rev. and Mrs. John G. Lorimer—Mansura
Rev. and Mrs. Paul H. McClanahan—Assiut
Mr. Everett W. McCreery—Assiut
Rev. H. A. McGeoch, D.D.—37 Sidi Metwalli, Alexandria
Rev. and Mrs. W. A. McGill—P.O. Box 1422, Cairo
Dr. and Mrs. R. T. McLaughlin—Fayoum
Rev. and Mrs. Kenneth Nolin—Cairo
Mr. and Mrs. W. W. Nolin—Assiut
Rev. and Mrs. James W. Pollock—Tanta
Rev. and Mrs. Bernard E. Quick—Cairo
Dr. and Mrs. Walter J. Skellie—Assiut
Dr. and Mrs. John A. Thompson—Box 1422, Cairo
Rev. and Mrs. C. B. Watkins—Assiut

On Furlough

Mr. and Mrs. Judson W. Allen—100 N. Phillips Ave., Sioux Falls, S. D.
Mrs. H. A. McGeoch—Lakeside Ave., New Concord, Ohio
*Rev. and Mrs. George E. Morrison—Kennedy School of Missions, Hartford, Conn.
Mr. and Mrs. Robert M. Turnbull—1431 Summit Ave., Ames, Iowa

PUNJAB, INDIA

Dr. and Mrs. J. Morgan McKelvey—Gurdaspur
*Dr. and Mrs. John C. Taylor—Landaur, U.P., India

On Furlough

Rev. and Mrs. L. A. McCulloch—Cottage 5, 108 Ross Ave., San Anselmo, Calif.

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter—Sialkot
Dr. and Mrs. J. D. Brown—Gujranwala
Dr. and Mrs. O. A. Brown—Sialkot
Dr. and Mrs. Norval E. Christy—Taxila
Dr. and Mrs. W. C. Christy—Gujranwala
Dr. and Mrs. J. B. Cummings—Rawalpindi
Rev. and Mrs. Robert A. Foster—Sialkot
Rev. and Mrs. E. H. Glassman—Campbellpur
Dr. and Mrs. Orval L. Hamm—Sialkot
Rev. and Mrs. John D. Harkness—Sargodha
Mr. and Mrs. Irvin G. Lotze—Gujranwala
Rev. and Mrs. C. Emerson McBane—Gujranwala
Rev. and Mrs. Paul A. Miller—Sialkot
Rev. and Mrs. Paul R. Pulliam—Sheikhupura
Rev. and Mrs. G. LeRoy Selby—Sialkot
Mr. and Mrs. Charles A. Stewart—Gujranwala
Dr. and Mrs. R. R. Stewart—Rawalpindi
Rev. and Mrs. Wm. Sutherland—Taxila
*Dr. Virginia L. VanGeyt—Medical Center, Ludhiana, India
Rev. and Mrs. John W. Wilder—Rawalpindi

On Furlough

Dr. and Mrs. J. H. Colvin—Sussex, Wis.
Mr. and Mrs. C. C. Millson—8552 Stone Ave., Seattle 3, Wash.
Dr. and Mrs. Hugh M. Milne—R. R. 1, Carlisle, Iowa
Dr. and Mrs. W. H. Ross—Olathe, Colorado
Dr. and Mrs. Robert Tebbe—44 Alexander St., Princeton, N. J.
Dr. and Mrs. John Vroon—1121 Neland Ave., S.E., Grand Rapids, Mich.
Mr. and Mrs. F. A. Whitfield—1010 W. 1st St., Topeka, Kansas

THE SUDAN

Rev. and Mrs. W. B. Adair—Obel, via Malakal
Dr. J. Lowrie Anderson—Malakal
Rev. and Mrs. W. B. Anderson—Mundri, via Malakal
#Rev. and Mrs. C. Lee Crandall—Akobo, via Malakal
Rev. and Mrs. James R. Deemer—Omdurman
#Mr. and Mrs. Lambert B. Ekster—Mundri, via Malakal
Dr. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. Willard M. Galloway—Wad Medani
Dr. and Mrs. Robert G. Gordon—Nasir
#Rev. and Mrs. Harvey T. Hoekstra—Akobo
#Rev. and Mrs. Paul E. Hofstetter—Pibor, via Malakal
Mr. and Mrs. Charles Jordan—Malakal
Rev. and Mrs. Robert H. Meloy—Omdurman
Rev. and Mrs. W. H. Philips—El Obeid
Mr. and Mrs. Edward O. Pollock—Malakal
Dr. and Mrs. R. F. Shields—Khartoum
#Rev. and Mrs. LeVerne Sikkema—Akobo
#Rev. and Mrs. Robert Swart—Pibor, via Malakal
Mr. and Mrs. Milton H. Thompson—Malakal
Rev. and Mrs. Harold T. Walker—Gedaref
Mr. and Mrs. E. Alan Webb—Malakal
Rev. and Mrs. Alexander C. Wilson—Malakal

On Furlough

Mrs. J. Lowrie Anderson—Apt. B-3, Payne Apts., 38 Alexander St., Princeton, N. J.

*Associate. #Reformed Church in America.

Rev. and Mrs. S. Robb McLaughlin—130 Edgewood Ave., Grove City, Pa.
Dr. and Mrs. Albert G. Roode—3461 Harrisburg St., Ingram, Pittsburgh 4, Pa.
Rev. and Mrs. A. Mac Roy—153 Lakeside Ave., New Concord, Ohio

ETHIOPIA

Rev. and Mrs. Milton C. Fisher—Addis Ababa
Rev. and Mrs. C. M. Haspels—(Chimeera) address: Addis Ababa
Rev. and Mrs. Harold Kurtz—Addis Ababa
Dr. and Mrs. W. D. McClure—Gambeila, Sudan
Rev. and Mrs. Niles Reimer—Addis Ababa
Mr. and Mrs. Fred Russell—Addis Ababa
Rev. and Mrs. Murray Russell—Dembi Dollo
Rev. Malcolm S. Vandevort—Dembi Dollo

Furlough from Ethiopia

Mr. and Mrs. Phil R. West—2976 Redwood, San Diego, Calif.

FOREIGN SECY., BD. OF FOREIGN MISSIONS

Dr. and Mrs. Glenn P. Reed—Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Dr. and Mrs. J. W. Acheson—155 Beechwood Road, New Wilmington, Pa.
Dr. and Mrs. E. E. Elder—5450 Wissahickon Ave., Philadelphia 44, Pa.
Dr. and Mrs. Dalton Galloway—2205 Audley Ave., New Castle, Pa.
Dr. and Mrs. W. P. Gilmor—West Alexander, Pa.
Rev. and Mrs. F. D. Henderson—542 N. Beaver St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison—R. D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison—New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan—New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan—R. R. 3, Monmouth, Ill.
Mr. M. C. McFeeters—225 N. Mercer St., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore—311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips—United Presbyterian Home, Washington, Iowa
Dr. and Mrs. Mark S. Roy—New Concord, Ohio
Dr. and Mrs. F. Scott Thompson—5528 Wayne Ave., Philadelphia 44, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell—128 Garden Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers—340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. and Mrs. E. V. Clements—152 Waugh Ave., New Wilmington, Pa.
Dr. D. R. Gordon—2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur—814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam—208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken—420 E. Green St., Winterset, Iowa
Dr. and Mrs. Harris J. Stewart—New Wilmington, Pa.

THE SUDAN

Dr. and Mrs. Paul J. Smith—North Bend, Nebraska

IN SHORT-TERM SERVICE, EGYPT

Miss Nonine E. Borgman—Cairo
Miss Dorothy H. Cushman—Cairo
Miss Neva J. Galloway—Cairo
Miss D. Jeanne Glazener—Cairo
Mr. and Mrs. G. Kenneth Gordon—Assiut
Dr. Earl M. Kroth—Assiut
Miss Elsie L. McClymonds—Assiut
Miss Jacquelyn Martin—Assiut
Mr. and Mrs. George Meloy—Assiut
Miss Joan Murdock—Assiut
Mr. and Mrs. Donald M. Parkinson—Assiut
Mrs. Fay Reed—Assiut
Miss Lois J. Simon—Cairo
Miss Lucy L. Soule—Assiut
Miss Harriet E. Wagner—Cairo

PAKISTAN-INDIA

Mr. and Mrs. Chas. Atwater—Landaur, U. P.
Dr. and Mrs. David L. Dye—Rawalpindi, Pakistan
Mrs. Winifred Hardeman—Landaur, U. P., India
Mr. Laurence R. McCulloch—Rawalpindi, Pakistan
Miss Dorothea McKissick—Landaur, U. P., India
Mr. Warren J. Whaley—Sialkot, Pakistan

THE SUDAN

Rev. and Mrs. Willard C. Billica—Malakal
Mr. Monte E. Parr—Malakal
Mr. Richard Ploen—Omdurman
Mr. Richard C. Smith—Omdurman
Dr. and Mrs. James West—Ler

ETHIOPIA

Dr. Andrew C. N. Millar—Chimeera: address Addis Ababa
Dr. and Mrs. Walter E. Rohm—Dembi Dollo
Mr. John C. Wolf—address Gambela, Sudan

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THANK OFFERING—LIFE MEMBERS

(Continued from Page 433)

1221. Mrs. Mary Stevenson, College Springs, Ia. By a friend.

1222. Mrs. J. R. Henderson, Lenox, Ia. By her husband.

1223. Mrs. William S. Rankin, Coin, Ia. By Mrs. Vern Williams.

1224. Mrs. Ruth Rodgers, Tulsa, Okla. By a friend.

1225. Mrs. Lois West, Tulsa, Okla. By a friend.

1226. Mrs. Kathryn Peterson, Tulsa, Okla. By her mother.

1227. Mrs. Don Schelb, Tulsa, Okla. By Mrs. DeLoris Anderson.

1228. Mrs. C. B. Moore, Tulsa, Okla. By Mrs. R. E. Ausburn.

1229. Mrs. Ralph Brentlinger, Oklahoma City, Okla. By Women's Assoc. of Christian Service, Crestion Hills.

1230. Miss Vera McDill, Oklahoma City, Okla. By Northminster WMS.

1231. Mrs. C. A. Walters, Portland, Ore. By Women's Fellowship, Valley Community U.P. Church.

1232. Mrs. C. Bryan Walker, Portland, Ore. By Women's Fellowship.

1233. Mrs. F. M. Lamb, Albany, Ore. By Mr. & Mrs. C. V. Yates, Shedd, Oregon.

1234. Mrs. Harry Moore, Portland, Ore. By the Jean Maxwell Guild, Multnomah.

1235. Mrs. Arthur Newberg, Portland, Ore. By a friend in Multnomah WMS.

1236. Mrs. P. Russell Handley, Portland, Ore. By Multnomah WMS.

1237. Miss Hilda Hiemstra, Portland, Ore. By Ruth Work WMS, Laurelhurst.

1238. Mrs. William Isensee, Portland, Ore. By her family and friends.

1239. Mrs. Ora P. Calderwood, Johnstown, N. Y. By a friend.

1240. Mrs. Henry Brockman, Schenectady, N. Y.

1241. Mrs. Edward Groundwater, Schenectady, N. Y.

1242. Mrs. Harold Stock, Pattersonville, N. Y. by Mr. & Mrs. Raymond Tuft.

1243. Mrs. John A. Freer, Rotterdam Junction, N. Y. By Mrs. William James Tuft.

1244. Mrs. Alton Steele, Rotterdam Junction, N. Y. By Marion Lois Tuft.

1245. Frances M. Akins, Lisbon, N. Y. By Rachel Dandy & Doris E. Backus.

1246. Betty Ringer, Braddock, Pa. By the Bell Scott Society.

1247. Joyce Click, Braddock, Pa. By the Bell Scott Society.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952—Cairo
Miss Ruth A. Brooks, R.N., 1953—Assiut
Miss Lela Dillon, 1954—Assiut
Miss Evelyn C. Edie, 1955—Cairo
Mrs. Jessie A. Fowler, 1955—Assiut
Miss Evlyn W. Fulton, 1955—Cairo
Miss Helen B. Galloway, R.N., 1954—Assiut
Miss Lois A. Giffen, R.N., 1952—Assiut
Miss Marilyn R. Law, R.N., 1952—Tanta
Mrs. Ilma M. Mason, 1955—Cairo
Miss Eunice McConkey, R.N., 1955—Tanta
Miss Mary R. McLaughlin, R.N., 1955—Assiut
Miss Lois M. Patterson, 1954—Assiut
Miss Carolyn A. Phelps, 1954—Assiut
Miss Ruth Romaine, 1953—Assiut
Mrs. Alma P. Ross, 1953—Tanta
#Dorothy Miller Spielman, 1954—Cairo
Miss Jean E. Stultz, 1955—Box 65, Tanta
Miss Mary Elizabeth Wilson, R.N., 1952—Tanta
Mrs. Pearl M. Yeckel, R.N., 1955—Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M.T., 1954—Lahore
Miss Helen P. Vos, R.N., 1954—Lahore

THE SUDAN

Miss Irene M. Adams, 1954—Khartoum North
Miss Minerva M. Campbell, 1954—Atbara
Miss Audrey H. Kelker, 1955—Khartoum North
Miss Martha I. Pollock, 1953—Malakal
Miss A. Katie Turner, 1955—Khartoum

ETHIOPIA

Miss Lois R. Anderson, 1954—Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Marguerite R. Fairman, M.T., 1955—Bethesda Hospital, Zanesville, Ohio

WATCH WITH ME

"Could ye not watch? Could ye not pray?
Could ye not watch, but one short hour?"
His loving face was white with pain;
His tender eyes could scarce retain
The threatening tear, as He looked down
On those who slept, while He foresaw
The thorns, the crown.

Ah, suffering Jesus, there alone
Within that garden's silent night,
What might have been the solace given
By those, Thy friends, had they but striven
To watch with Thee, to pray with Thee,
To take Thy hand on Thy return
From dark Gethsemane?

"Will ye not watch? Will ye not pray?
Will ye not watch, just one short hour?"
We feel the pain within those eyes;
We feel the tears, from one who cries:
"My own, awake, awake and pray;
I need thy love; I need thy care;
Watch, Watch with me until the day.
My loved ones, watch! Oh, watch and pray."

—Carol McAfee Morgan

From "Homesick and Other Poems," 1949